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POETRY.

For the Churchman.

A SONG OF PROPHECY;

THE WITNESS OF CHRIST AND THE CHURCH.

Μαρτυρία τοῦ Ἰησου—το πνευμα τῆς προφητείας.
Αποκ, xix. 10.

IV. The Prophetic Voice in Eden. V. The first Interlude.

IV.

'Twas even-tide in Paradise. The sun,
Pavilion'd by the pomp of glowing clouds,
Hung low in the horizon; and afar
In the blue orient, the silvery light
Of newly-risen stars stole faintly out,
Serenely beautiful. The fragrant air
Slept, like a holy charm, on stream and hill;
And from the lofty forests, yet arrayed
In the green beauty of their glorious prime,
The mellow anthems of the summer birds
Rose sweetly through the quiet atmosphere.

'Twas even-tide in Eden. Passing fair
'Neath the warm splendors of the sunset sky,
Seem'd that abode of bliss. Majestic hills
Circled its boundaries, like emeralds
Shaped into giant pyramids, o'erhung
By the blue vault of heaven; and within
Bright glimpses of the rivers and the rills
Were caught at intervals, between the lapse
Of quiet dells and woods. The sloping fields,
Arrayed in freshest verdure, opening out
From broad and shaded-vistas, brighten'd yet
By the slant sunbeams: amaranthine bowers,
O'er which the graceful tendrils of the vine
Wander'd through clustering flowers, and drooping
down,
Sought the clear crystal of the running brooks;
And cool ravines, adown whose mossy rocks
Leap'd the bright cataracts, were interpos'd
Between the forest shades, and gentle flocks,
Whitening the fields like snow, came wending out
From their green fastnesses, and, side by side
With the strong lion, frolick'd on their way.

Fast by the wall of Eden, which arose
Like a strong battlement between the hills,
Curtain'd with vines and moss, and crown'd with trees
Of loftiest height, the eldest-born of time,
Lay a sweet vale, through which a sunny brook
Glided like music. On its sparkling beach
Rose goodly lines of pine and fir, that threw
Their flickering shadows on the wave and shore,
In light and gloom alternate. There, half hid
Among the drooping vines and odorous flowers,
Lingered the fallen pair: but chang'd indeed
Since the bright morning hour. Sad, trembling, pale,
The woman knelt alone;—her golden curls
Hung, clustering, o'er her agitated brow,
And silent in her sorrow. One blue eye
Shone from its silken curtain, and a tear
Melted within it, like a drop of dew
Shaded by summer vines, o'er which the sun
Lingers at dawn, reluctant yet to snatch
A gem so soft and lustrous from the earth.
Her cheek was bathed with crimson, and her lip,
Trembling with awe and shame, was half upraised
As if in prayer.
He who by her side
Stood, wrapt in gloomy musings, was adorned
With sterner beauty, for his manly brow
Was higher and more pale, and lines of care
Were graven on it; and above it, stream'd
Wildly, long locks of jet, like cypress leaves
Scatter'd upon a shrine. His cheek and lips
At times worked fearfully, as if his soul
Was struggling with dark thought, which strove to win
Dominion o'er it.
Changed indeed they were,
Since dawned that day of sin. The evening hues
Were beautiful as ever, and the flush
Of the descended sun, as heretofore,
Lay calmly on the scene; but in their hearts'
Devotion, trust, and loyalty serene,
Were chang'd to doubt and sadness. Now no more
Upright and innocent, they dared not await
The whispers of that calm but awful voice
Which once was wont to call them, when the sun
Clomb the far orient, or burning, paused
On the meridian, as downward roll'd
Beneath the western wave. No more when even
Came with her mellow light and breath of balm,
And mingled radiance of stars and dews
Might they await celestial visitors,
Bright winged forms, that gathered once around
Their bower of rest, or hovered near their path.
A gloom—like that which darkens o'er the sky
When the Almighty's voice is heard afar
In the deep thunder, and in silent dread
Earth stills the beatings of her mighty heart,
Seem'd to hang over all things, and their souls
Grew dark even with despair.
What hope to them?
The clinging consciousness of guilt incurr'd
In face of duty, dread of coming doom,
Hung dead'ning at the heart. That solemn smile
Once worn by nature, darken'd to a frown;—
One fearful thought pervading all the soul,
And burthening life with wretchedness.
Again
Jehovah's voice is heard, in awful tones
Breathing of mercy scorned, and holiness
Inviolate, and truth supreme o'er all.
On the cool silence thrill the words of doom,
Now known and felt in all their bitterness,
The doom of death—the sentence of the grave;
Words which when uttered sink like weights of stone
Into the trembling heart; as by a spell
Stripping the fair earth of its loveliness,
Peopling the future with dim shapes of death,
And all th' unnumbered ills which herald him.

Yet in that dreadful sentence there are heard
Accents of Love Divine, and glorious words
Of promised good. As when amid the storm,
Forc'd from the shore, the awe-struck mariner
Discerns the outline of the glorious arch
Born of the sunbeam on dispersing clouds—
A glimpse prophetic, though obscure and faint,
Of Him by whose all-conquering arm the strength
Of sin should be destroy'd, and Death and Hell
Led captive at the chariot wheels of Grace,
Dawned through the present darkness on their souls.
In the faint shadows of the future time
They saw the Great Deliverer, whose heel
Should crush the Serpent's head: the seed
Of woman, wrestling in the might
Of Deity Incarnate, with their foe,
And by resistless power of the Cross,
Breaking his every chain of craft and sin.

Now glory, Christians, to the Lord of Hosts,
Whose arm hath brought salvation and release!
And glory to our strong Emmanuel,
Who with pierced side, and garments rolled in blood,
Contended with our fell arch-enemy,
And all his strength discomfited for aye.
And glory to the Holy Ghost, whose breath
In Eden first awoke for mortal ears,
Through mortal tongue inspired, the knowledge high
Of man redeem'd and Paradise restored.

V.

My song is like a pilgrim, wandering
Through ruins old, and structures of dead realms
Buried within vast deserts. Here and there
A monument left standing on the waste
Awakens awe and wonder; but intent
On the great secrets of his earnest search,
His footsteps hurry by, until the glimpse
Of crumbling fane or fading hieroglyph
Cause him to linger long.
Years upon years
Are gathered to the past, and earth grows old
In all impiety and crime, and man
Corrupts his way upon it. Sin hath work'd
Its full enormity; the mystery
Of evil is most fearfully reveal'd.
The universal heart of man grows wild
With passion unrestrain'd, and madly throbs
As with one burning pulse of wickedness.
Hath God withdrawn his Spirit? Strives no more
That holy Advocate with erring man?
No!—still the voice of heaven, 'mid the storm
Of human folly, breathes as heretofore.
The cavern'd fountains of the mighty deep
Are broken up, and in the roaring flood
God travails in the greatness of his strength,
And Earth sends forth her cry of agony,
And in the universal deluge writhes
Through every fibre of her giant life.
The pride of man's unchasten'd heart, that seeks
To rear a fabric to the stars, receives
Signal rebuke, and Babel's haughty top
Falls crumbling to the dust. Th' avenging fire
Shot from the lurid battlements of heaven
With ruin fierce, and sudden overwhelms
The cities of the plain.
Yet silently
Amidst the passionate strife of men—the wreck
Of human projects, and the waste of sin,
The power of God is working, and his love
Bright'ning a path whereon his children dear
With joy may journey to their heavenly home.
For this, celestial messengers once more
Haunted the earth when Enoch walk'd with God.
For this, the radiant bow upon the eye
Of righteous Noah shone; for this, the voice
Of warning came to Lot at even-tide,
Calling from Sodom, and angelic guides
Led him in safety from the coming wrath.

(*To be continued.*)

From the London Church Intelligencer.

THE REV. BERNARD SMITH'S APOSTACY.—AND CORRUPTIONS OF POPERY.

Sir,—I cannot refrain from expressing my sympathy with the sentiments of the writer of some very excellent remarks, quoted in the *Intelligencer* from *The Nottingham Journal*, on the subject of Mr. Bernard Smith's defection from the Church Catholic, as existing in this country.

I well know the blighting influence of a sneer, when coming from one to whom the earnest and youthful cleric naturally looks for sympathy and support in his endeavors to act obediently towards his spiritual mother, and to fulfil those solemn vows which are still fresh upon his memory, and which he has promised God's appointed overseer to perform in the solemn and sacramental rite of Ordination.

The object, however, of the present communication is to implore such young and ardent spirits not to look to Rome, nor to seek in that "lost Church" for a system which can protect them from such inconsistencies as those alluded to by "Presbyter Catholicus," and which I know too well to exist amongst my neighbors—the clergy of the diocese of Lincoln.

In this country we only come in contact with the bright and sunny side of Romanism; and *here* I must confess she does present something like a haven to the spirit, tossed on the waves of sectarian Protestantism, and the imperfectly developed Catholicity of the Anglican Church. But how different is the aspect presented abroad by *all* the Churches of the Papal obedience! Humanly speaking, it was nothing but a visit to the Continent that cured the late Mr. Froude of his hankering after a union with Rome *as she is.* "I remember," says that revered writer in a letter to a friend, "you told me I should come back a better Englishman than I went away: better satisfied, not only that our Church is nearest in theory right, but also that practically, in spite of its abuses, it works better; and, to own the truth, your prophecy is already nearly realized. Certainly I have as yet only seen the surface of things, but what I have seen does not come up to my notions of propriety. These Catholic countries seem in an especial manner κατέχειν τὴν ἀλήθειαν ἐν ἀδικίᾳ. And the Priesthood are themselves so sensible of the hollow basis upon which their power rests, that they dare not resist the most atrocious encroachments of the state upon their privileges. I have seen priests laughing when at the Confessional. The Church of England has fallen low, and will probably be worse before it is better; but let the Whigs do their worst, they cannot sink us so deep as these people have allowed themselves to fall, while retaining all the superficials of a religious country."

I willingly add my humble testimony to that of the distinguished author of these remarks. I know the Gallican Church at least, though better than many of her neighbors, to be in the most degraded condition; so much so, that the priests will *sell* what—if they look upon their doctrine of purgatory as true—surely must be acknowledged to be their highest spiritual privileges to the heretic or open sinner—without any respect being paid to the definitions of their so-called Œcumenical Councils.

To illustrate this, I may mention a circumstance which unfortunately, not long ago, came under my own immediate notice, and upon the truth of which you may rely.

A young man of my acquaintance, who had been baptized into the Anglican Church, and whose youth afforded bright promise of better things, became acquainted with bad companions during a visit which he paid to the Continent; and, going from bad to worse, he finished by living in a very disreputable state with a young woman at Paris. In the midst of his iniquity, it pleased the Almighty disposer of events to call him out of this world—without a moment's warning. His wretched companion in guilt, for a time felt the startling incident most acutely; and, yielding to what was in all probability the result of early education, resorted to the Cure of St. Roche, and paid for masses to be said for the deceased. Her money was taken without any questions being asked.

Now, Sir, if any person, disgusted with the laxity of discipline which obtains in Lincolnshire and throughout the Anglican Church, was to go to Munsier le Cure of St. Roche, and say that he would like very well to join the Romish Church, but he did not see how masses could benefit a person dying in mortal sin, unconfessed, unreconciled, and unabsolved, would he not be told at once that such was not the doctrine of the *Catholic Church*—that purgatory, as defined by the Council of Florence, does not release a soul from deadly sin, but only from the temporal punishment which is due to such sins, and which has not been undergone in the present world? for such, "the sacrifices of masses, prayers, alms, and other pious works, are profitable."

But with the fact stated above impressed upon the memory, would such an answer prove satisfactory to a candid mind? I think not. And if the difficulty be attempted to be surmounted by other parties asserting that this is an error in the practice of an individual priest, and ought not to be charged to the system, we are surely also entitled to say that the irregularities amongst the clergy in England is only the work of individuals, and therefore it is equally unfair to charge the *Anglican Church* with what is objectionable in their conduct.

I fear I have already trespassed at too great a length on the attention of your readers, and therefore beg to subscribe myself

Your obedient servant,
A Priest of Peterborough.

From the same.

LONDON CONFIRMATION.

To the Minister of ———

Reverend Sir,—Intending, by God's permission, to hold Confirmations, at the times and places specified in the plan hereunto annexed, I request you to read the following notice and exhortation in your church, before the sermon, on four Sundays, at the least, preceding the day of Confirmation, filling up the blanks according to the occasion.

The most proper age for Confirmation I consider to be *sixteen;* and I should wish that standard to be adhered to, *as nearly as circumstances will permit;* especially in London and the neighborhood, where opportunities of Confirmation occur every year.

I have also to request that you will charge the younger members of your flock, who may present themselves for Confirmation, to behave decently and reverently in the church, to give due attention to the exhortations and service, *to make their answers in an audible voice*, and, after Confirmation, to return home quietly and in good order. It is also my earnest request, that, within a short period after the Confirmation, you will appoint a day for the celebration of the holy communion, with a particular view to the benefit of the young persons recently confirmed; and that, in the interval, you will assist them in the task of preparation, and explain the spiritual blessings conveyed by that Sacrament to the worthy communicant, and its general necessity to salvation. I pray God to bless you, and all that are under your care; and am, your affectionate brother and servant, C. J. London.

London House, February, 1843.

On the day of Confirmation, the clergy are requested to deliver to the Bishop's Chaplain, before the Confirmation begins, a list of those who are brought to be confirmed, specifying their respective names and ages.

The clergy are also requested to give to each person approved by them, a ticket in the following form:—

Parish of D.—Confirmation, 1843. A B., aged years. Examined and approved by me, C. D., Officiating Minister.

Address to be read in Church, when notice is given of Confirmation.

I am desired by the Bishop to give notice, that he will be ready to confirm such young persons of this parish as shall be duly prepared, on the day of next, at where they are expected to be at o'clock.

It is therefore my duty to exhort the younger members of my flock, who are of age, to understand the nature of those promises which were made for them at their baptism, to embrace that opportunity of publicly ratifying and confirming the same; in order that they may show themselves willing to abide by the terms of the Christian Covenant; and that by imposition of hands, and by prayer, agreeably to the practice of the Church in all ages, they may obtain the blessings of God's Holy Spirit, and be confirmed in all godly resolutions.

Let me remind Parents, Godfathers, and Godmothers, that for all children, baptized and received into the Church, a pledge is given, or implied, on the part of their sponsors, that they shall be brought to the Bishop to be confirmed by him, so soon as they shall have been taught the rudiments of the Christian faith.

This promise they are now called upon to fulfil. It is their part and duty to provide, that the children, for whom they have answered, should first be competently instructed in God's word and will; and then make, in presence of the church, and assisted by its prayers, a solemn profession of their devotion to that Master, by whom alone they can be saved from the evil of this present world, and through whom alone they can inherit the glories of that which is to come.

And I earnestly exhort *you* who are of age to profit by this solemn rite, to consider, that as you have been admitted by baptism into the Church of Christ, so it is only by striving first to understand, and then to fulfil your baptismal promises, that you can prove yourselves his true disciples, or expect to enjoy the inestimable blessings which He has purchased for you. He requires from you all an open and sincere avowal of your faith in Him, to be followed by a holy and religious life: and he promises you the aid of his Holy Spirit, by which you may be enabled to continue his faithful servants, and to attain his glorious promises.

If therefore you are not ashamed of the religion of Jesus Christ, if you are ready to confess and not to deny Him before men, you will come forward, and openly declare your belief and trust in Him, and promise to be obedient to the will of God. This when you have done, the Bishop, after the example of the Apostles, will lay his hands upon you, earnestly beseeching Almighty God, for the sake of his dear Son, to make you holy, to preserve you blameless, both in soul and body, to defend you with his heavenly grace, and finally to bring you to his everlasting kingdom; and doubt not, but earnestly believe, that if you yourselves be filled with serious intentions and holy thoughts, his prayers, and those of the congregation in your behalf, will be heard, and the gifts of the Spirit poured out upon you. You will then be prepared to receive the most comfortable Sacrament of the body and blood of Christ, your Saviour; the appointed means of obtaining continual supplies of grace, to support you in all dangers, and to carry you through all temptations.

In order that I may, with a safe conscience, present you to the Bishop to be confirmed, I must desire you to come to me, at on next, at o'clock, that I may examine you, as to the state of your religious knowledge, and give you such further instructions as may be necessary.

COMMUNICATIONS.

For the Churchman.

AN EPITOME OF CATHOLIC PRINCIPLE.

BY SENEX.

(*Concluded.*)

"It is evident unto all men diligently reading Scripture and ancient authors, that from the Apostles' time, there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried and examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of England; no man be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."—If language can express principle and prevent misconception, all is here expressed that any High Churchman ever contended for. That individuals, and even members of the Church, of the clergy, and laity, have and do entertain different views, none will deny; but that any of the clergy, or laity, should cite or introduce these opinions as principles of the Church, or notice some irregularities growing out of laxity in discipline, and then cite them as an evidence that the Church acknowledged the validity of Presbyterian ordination, is as inconsistent as to criminate the government for prosecuting a man for passing counterfeit money, or justify the man in passing counterfeit money because he was not prosecuted! This *Geneva logic* will be further exposed by a few remarks upon the Thirty-nine Articles.

Among the multiplying novelties of the age, there appears in some sections of our country to be a disposition to revive old errors; among which, I perceive Calvinism is assuming its hideous features. New England has been its stronghold; but when it was discovered that Unitarianism and Universalism, (its legitimate offspring,) were spreading their leaven of infidelity, the New School at New Haven published a new edition of Pelagianism; and it soon had a nickname—*Taylorism*, or New Haven Divinity—(*alias*) *Calvinism improved.* This system is generally received by the New School Presbyterians. To counteract this evil and to rescue the Reformers from its reproach, some of our brethren have recently appeared in one of our periodicals espousing the cause of Calvinism, as maintained (say they) by the Reformers, uniting with the Old School in the declaration that the Thirty-nine Articles, together with the Liturgy of the Church, are Calvinistic.

To refute this worn-out calumny, it is only necessary again to refer you to Heylin's History of Predestination, Lawrence's Bampton Lectures, to which I may add Bishop White's History of Calvinism, and Bishop Onderdonk's Convention Sermon on the Seventeenth Article. These Articles were first drawn up in the reign of Edward VI., and revised and established in the reign of Elizabeth.

It is readily acknowledged, that among the Reformers there were several Calvinists, and that they had no small influence in the phraseology of the said Articles. But the doctrine of partial redemption, which is founded on the irrespective decrees of God, together with the horrible doctrine of reprobation, which is essentially interwoven with the system, was totally rejected; and the doctrine of universal redemption established, not only in the Articles, but throughout the formularies of the Church.

Art. XV. "He came to be a Lamb without spot; who the sacrifice of himself, once made, should take away the sins of the world."

Art. XXXI. "The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for the sins of the whole world, both original and actual."

In the Litany we pray to "God the Son, the Redeemer of the world."

In the Holy Communion: "who made upon the cross, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

In the Catechism: "in God the Son, the Redeemer of all mankind."

In the Homily on the misery of man; truly, for Jesus Christ's sake, that pure and undefiled Lamb of God, God is fully pacified, satisfied, and set at one with man, "the Lamb of God that taketh away the sins of the world," &c.

In the Homily of good works; "That for his sake we ought to love all men, friends and foes, because they be his creation and image, and redeemed by Christ as ye are."

The doctrines of *predestination* and *election*, are clearly taught in our Articles agreeably to Scripture; which plainly mean, that in every age, all who improve the offers of life, and exercise *repentance* towards God, and faith in our Lord Jesus Christ; or, in the language of St. Peter, "Repent and be *baptized* for the remission of sins;" (Acts 2,) are elected, and if through grace, they "make their *election sure*," shall receive "eternal life." Such are said to be *elected or predestinated before the foundation of the world.** So *Christ was slain from the foundation of the world.*† Both took place in time; according to the knowledge of him with whom there is no time,—who calleth things that are not, as though they were.‡

Thus, in our seventeenth Article, it is said—"He hath constantly decreed, to deliver from wrath and damnation, those whom he hath chosen in Christ." Not that he, before time, elected a definite number out of the mass of mankind, and that without any foresight of their faith and obedience, and doomed or reprobated the remainder to eternal damnation.§ This is repugnant to the Article and standard writings of the Reformers: and contradictory (if not blasphemous) to the whole tenor of Scripture; and those who undertake to bend either in support of Calvin's Institutes,‖ prove one important truth, taught in our ninth Article, "*Man is very far gone from original righteousness.*"

Besides; if the majority of those who drew up and adopted the Thirty-nine Articles were Calvinists, how happened it that the *Lambeth Articles*, (so called because they were drawn up at *Lambeth* by the minority,) and which are decidedly Calvinistic—I say, how happened it they were rejected? "Facts are stubborn things."

I am grieved that any of our clergy, or laity, in their zeal in opposing Oxfordism, should so far forget their duty to our Holy Church, as to unite with sectarians in the once popular cry,—The Articles of the Church are Calvinistic. But alas! it has been so from the first entrance of sin into this lower world, "*the flesh lusteth against the spirit, and the spirit against the flesh.*" In early life I conformed to the Church, (then called the Church of England,) because I believed it a pure branch of the Catholic Church, and great was my astonishment when I first read the Bangorian controversy. It appeared morally impossible that a bishop should be a latitudinarian. But how was this astonishment increased when I found that other prelates, as well as many presbyters and laymen, considered Episcopacy a mere human institution, and a part of the civil code!

To check this sore evil, which strikes at the foundation of Christianity itself, God in his infinite goodness to our Church, raised up from time to time, talented primitive and pious defenders of the *faith*, such as Hooker, Andrews, Hicks, Leslie, Hall, Daubeny, Bull, Horne, and a host of others, who devoted their lives and substance to defend the Church in England. And in this country, especially in New England, when the Church was likely to be strangled in her infancy, she found nursing fathers in Caner, Checkley, Johnson, Beach, Seabury, Jarvis, Bowden, Hobart, and others, through whose faithful labors she has become a fruitful bough, spreading her luxuriant branches from the Atlantic to the shores of the Mississippi. Yet notwithstanding this unparalleled prosperity, (rendered more striking by the multitude of sectarians constantly dividing and subdividing on every subject but one, and that is, hatred against the Church,) we are still exposed to a danger from the same cause which disturbs our spiritual mother, and which puts the language of the Psalmist into our mouths: "Had it been an open enemy, then could I have borne it; but it was thou, my own familiar friend, with whom I took sweet counsel, and went to the house of God as friends, has lifted up his heel against me." In gone by days, when the fruits of this secret hostility were seen in the secession of the Methodists, and the apparent success of Lady Huntington's school and chapel, many in England and this country had reason to weep between the porch and the altar; for these things "the ways of Zion mourned." And when the "Tracts for the Times" appeared, old-fashioned Churchmen rejoiced; knowing the cause and design of these Tracts, we all rejoiced, and encouraged their publication. We knew it would be a matter of course that the sectarians would universally arouse and renew "their worn out" objections against the Reformers, and their legitimate successors, that they would reprint *De Laune's Plea*,¶ denounce liturgies and all the distinctive doctrines of the Church,—*baptismal regeneration*, conditional justification by faith, and Christ's presence in the holy Eucharist—Which were all held and defended by the Reformers, (as we shall fully prove in the sequel,) and that the old hackneyed calumny would blazon *conventicles;* class, prayer and conference meetings, were spoken of and universally rejected; but that clergymen of the Catholic Church, and even that some of her bishops, should join the schismatical cry of *Popery, Popery*, was not expected, and is deeply to be lamented. Much less that they should charge these pious and excellent men with hypocrisy and deceit; yes, the base crime of Judas, by betraying their spiritual mother (the Church of England) into the arms of her bitterest foe, the idolatrous *Church of Rome.* That such deep-rooted jealousy should ever enter the heart of a Churchman, was beyond my conception; and more, that it should be recorded and published in newspapers and pamphlets, and not only hawked through our own much divided country with party politics and infidelity, but sent across the Atlantic to rekindle the flames of the Cromwellian age, caps the climax of schism itself.

But, when we reflect upon the past, we might have anticipated this sore evil. It is the same spirit that charged *Cranmer, Ridley, Latimer*, and all the Reformers with Popery,—the same spirit that brought King Charles I. and Archbishop Laud to the block!—Yes, the same spirit that calumniated Bishop Butler, and a host of others, with Popery. It is the same spirit that now has become hoarse in crying, *Popery, Popery*, and is doing more in the aid of Popery by misplaced opposition, than the Romanists themselves with all their wealth.

* Eph. i. 5. † Rev. xiii. 8. ‡ Rom. iv. 17.

§ Confession of Faith, chap. iii. 5.

‖ Cal. Inst. lib. 3, 1, 7, 21. See also Saybrook Platform throughout.

¶ This has recently been done, with many more words added thereunto.

For the Churchman.

A few weeks since, Mr. Editor, an article in your columns commenced with the following sentence:—

"We hear it said every day, that *poetry has degenerated*, and *so it is*."

As to the remarks which follow, no one can doubt their truth, who sees as I do, in "the spirit of the age," a deified sister of the "Goddess of Reason." It is equally true, that much of the so-styled poetry of our day, is indeed superficial and often worthless; but it is as often pretty, amusing, and easy to be understood,—and this too is popular. But were there no Gorgias in the days of Demosthenes? And no shallow reasoners at the same time and on the same soil with Butler? Because the greater part in this branch of literature, may be now, as it has been heretofore, mere rubbish or chaff, we may not therefore conclude that there is nothing sound, no real wheat. No; the very author of "Elijah's Interview," is still living and breathing on the native soil of Chaucer and Milton. "The Pleasures of Hope," so full of "thoughts that voluntary move harmonious numbers," may be called a production of our own generation. I know it is a prevalent opinion that the earliest poets are the best; as also, that mankind have continued to degenerate, until at the present day they have dwindled into mere intellectual dwarfs: so that, to look for one of those exalted, mighty spirits, the glance of whose eye should quell the intellectual Circe, or one on whose mind the light of the everlasting Gospel hath shone, so sublimating his thoughts, so twining his affections around holy things, as to lift him habitually above the miry clay, and mist, and vapor, in which a calculating utilitarian age would sink itself—to look for such a one, would be deemed a vagary of the wildest fancy.

Let us see what a popular foreign critic says on this subject:—

"In a rude state of society, men are children with a greater variety of ideas. It is therefore in such a state of society that we may expect to find the poetical temperament in its highest perfection. In an enlightened age, there will be much intelligence, much science, much philosophy, abundance of just classification and subtle analysis, abundance of wit and eloquence, abundance of verses, and even of good ones—but little poetry."

"The fact is, that common observers reason from the progress of the *experimental sciences* to that of the imitative arts. The improvement of the former is gradual and slow. Ages are spent in collecting materials, ages more in separating and combining them. Every generation enjoys the use of a vast hoard bequeathed to it by antiquity, and transmits it, augmented by fresh acquisitions, to future ages. In these pursuits, therefore, the first speculators lie under great disadvantages, and even when they fail, are entitled to praise. Their pupils, with far inferior intellectual powers, speedily surpass them in actual attainments. Every girl who has read Mrs. Marcet's little dialogues on political economy, could teach Montague or Walpole many lessons in finance. Any intelligent man may now by a few years' resolute application to mathematics, learn more than the great Newton knew after half a century of study and meditation. But it is *not* thus with music, with painting, or with sculpture. *Still less* is it thus with *poetry.* The progress of refinement rarely supplies these arts with better objects of imitation. It may indeed improve the instruments which are necessary to the mechanical operations of the musician, the sculptor, and the painter. But *language*, the machine of the poet, is *best fitted* for his purpose in its *rudest state.* Nations, like individuals, first perceive and then abstract. They advance from particular images to general terms. Hence the vocabulary of an enlightened society is philosophical, that of a half-civilized people is poetical. This change in the language of men is partly the cause, and partly the effect of a corresponding change in the nature of their intellectual operations, *a change* by which *science gains*, and *poetry loses.*"

Before we lose sight of this seemingly truthful deduction from plain and evident premises, and deeply impressed with a belief "that the most wonderful and splendid proof of genius, is a great poem produced in a civilized age," we would invite all to the perusal of three great poetical works, which have been named by their author, "The Cathedral; or the Catholic and Apostolic Church in England;" the "Thoughts in Past Years;" and "The Baptistery; or the Way of Eternal Life." Gladly would we see these volumes in the hands of every ingenuous lover of poetry, of all elevated, thoughtful Christian spirits. And when the weary student has closed his daily task, ere he leaves his lonely taper for the quiet couch, gladly would we nourish with an unseen hand that flickering flame, that he might cleanse the channels of a wayward fancy with "the Waters of the City of God," and calm his uneasy spirit, by bathing in that unfathomed ocean, whose chief elements are the truth of celestial beauty, and the beauty of immortal truth.

Come, let me listen unto thee,
And read thy dark-writ brow,
Great Ocean! ah, I know thee now,
Mysterious, awful Sea!
Sign of what is, and what shall be,
Birthplace of things that cannot die!
My childhood loved thy vocal shore,
With a mysterious fear,
And watched thy living waves expiring there,
With rippling froth and gentle roar,
And now I haunt thy sides with awful fond regret;
I see thy watery hall,
And gaze, and gazing yet,
I feel a something gone I would in vain recall.

* * * * * * *

Flow on, flow on, old Ocean's daughters,
In every shape and form that ye are wrought,
I love you, happy waters!
Whether ye lead me back in thought
To Boyhood's purer days,
Or your refreshing sounds are brought
Mid the polluted ways
Of cities, towns and men.
O happy waters, hail to you again!

Why are ye linked with all my deepest musings,
And summon up the past,
Yet in regrets which evermore must last,
Your freshness new infusing?
Types of Baptismal blessings ever winding,
Ye my sad weary ways at every turn are finding,
With sounds as of celestial dew,
Or streams that come to view!
Bear me, great flowing fountains, bear me still
Upon your flowing breast;
Bear me yet onward to th' eternal hill
Where I at length may rest!
Still would I close, my tongue in closing falters;
O bear me on your flowing breast, ye happy, happy
waters!

Equally indicative of high poetic powers, though the verse be far different in structure, are the following passages from "The Eyes which are in every place."

How strengthening, how subduing, yet how calm
The feeling of His presence! Mid the loud
And busy scenes of this tumultuous life,
He walks in stillness unapproachable,
In this our world of spirits watching souls,
As we ourselves may watch the things of sense.
How green and stirring is the wilderness!
'Tis like a natural temple clustering round;—
Her overbranching columns put forth life,
Her roof is musical with singing birds;
The air with buzzing insects, and the floor
Alive with creeping things and opening flowers.
Man notes them all with intellectual eyes,
And walks amid them unobserved; while they,
Unconscious of his presence, sport around:
So are we all within the eyes of God,
Who walks among us while we know him not,
In this His temple, wherein spirits live
Impervious to the sight, or dimly seen!

* * * * * * *

To know His presence is to steep our hearts
In the irradiance of a heavenly fire;
The knowledge of His presence here in man,
Crowns every action, and round meanest things
Weaves rays of glory.

And again, how beautiful the following stanza from "The Mountain Home!"

Is there aught sweet in gleams 'tween wintry cloud,
Light'ning the storm's rent mantle? or in chord
Of gentle music when the winds are loud?
Is there aught sweet in Friendship's parting word;
Or fall of summer showers in stillness heard;
In moonlight beams with stormy seas that blend?
Is there aught sweet in song of lonely bird
Singing 'tween showers, while Autumn gleams descend?
'Tis that it speaks of Thee, our Father, and our Friend.

And who of us would not love and honor that Churchman who can, in the following stirring tone, address "The Ark of Christ's Church?"

What though winds and waves assail thee,
What though foes in scorn bewail thee,
Heaven-bound Ark of Liberty;
'Mid the sheeted lightning's glare,
'Mid the thunder's cloudy lair,
Where dark waves meet lurid air,
Shalt thou breast the stormy sea!

* * * *

Where the Monsoon's wing is folding;
Where the Moon her court is holding,
'Mid stern Winter's palaces;
Where Ohio rolls his pride;
There thy faithful dove hath hied,
And hath sought thy sheltering side,
With th' immortal branch of peace.

By his dying promise given,
By thy harbor in the Heaven,
Let the wild winds tell their tale;
By the hearts in His command,
By the gales hid in His hand,
Onward! to that silent strand,
Lift aloft the solemn sail!

We are sure that the lovers of such high-toned, ennobling poetry, will obtain a seat at the heavenly feast, instead of longing for crumbs which are thus presented them; else we could not resist the desire to quote still more; especially from "The Balances of the Sanctuary," whose language in beauty is indescribable, and whose height of conception, depth of thought, and gentle melody, are irresistible. Our last extract shall be from "The Years of Eternity."

For ever—let us gaze upon thy brow,
And paint thee; what shall bring thy form to view
And image thee—the never-ending now?
The sky above us can afford no clue,
The sea no color which can give thy hue,
Earth from her stores can give no lineament,
Which can to sense thy dreadful form present.

The awe-inspiring mountains at the thought,
Upon their adamantine bases shake,
Moving away, and vanish into nought—
The brazen-vaulted skies above us break
And fade as smoke; the ocean seems to wake
And find him wings, and from his place to soar
Into the boundless void, and is no more.

Finally, Mr. Editor, we are satisfied that no one has a higher claim to the title of a great poet, than the gifted Williams. And the dawn of that day can even now be seen, when, by one consent of the innumerable host who speak the English language, he shall be crowned with an unfading wreath, and that too, with the most glorious title of the Christian Poet.

Yours, &c. D. W.

Newark, N. J.

For the Churchman.

KEEP IN YOUR PROPER PLACE.

A remark was once made, I believe by yourself, Mr. Editor, that if a man put his fingers into a vice, he must expect to have them squeezed. I have been forcibly reminded of the truth of this remark by the published correspondence which has recently made its appearance in Connecticut, between the Rev. Mr. Cornwall and Dr. Hewitt. Of the issue of the controversy, should it be prolonged, no fears need be entertained, for it is an easy matter even for a tolerably furnished Churchman on the subject of Episcopacy, to worst its ablest combatants. Bishop Onderdonk's tract will probably survive the Doctor's heaviest gun, as it has already withstood, without any loss, the vigorous assault of Mr. Barnes and others. It is not surprising that he should feel somewhat *sore* in reference to the bishop's tract: for if report speaks truly, it was this very tract that led the Doctor's son recently to renounce Congregationalism, and to become a candidate for orders in the Church—a candidate too, I understand, *mirabile dictu*—of High Church principles, or as his father would say, of the *Oxford stamp.*

But my object in taking my pen, Mr. Editor, is not to enter into the merits of the controversy, but to allude briefly to its *starting point.* Mr. Cornwall, it appears, was invited to attend the dedication of a Congregational house of worship. He goes, takes his seat on the platform with half a dozen ministers of that denomination, and then and there is doomed to hear his own Church and her principles denounced. He placed himself voluntarily in the way of attack. If he was displeased, therefore, at what he heard, whom has he to thank but himself? He well knew before, the sentiments of the Congregationalists, and this was an occasion, when he might have known, their pious horror against the Church would have been exhibited. Yet he goes, and by his example preaches to the audience, that he considers all the ministers present to have as good a commission as himself; that there is no difference between them; that ordination by bishops is a mere matter of moonshine. He does all this, I say, by *his example,* (and this is allowed to be a powerful preacher,) but what does he do immediately after by his pen? Why, he goes to work to counteract the influence of his example, denies that they are commissioned ministers of Jesus Christ, and to prove it, sends to the most prominent preacher on the occasion, Bishop Onderdonk's tract.

Now I humbly ask, is such conduct consistent in a Christian minister? Is it not playing fast and loose? And does not all such compromise and concession eventuate in the disrespect of those very individuals, whose favor by such concession it is intended to secure? Had Mr. Cornwall been where he ought to have been, he would have heard no offensive doctrine from his *dear Congregational brethren,* and I greatly misjudge if he does not find a lack of sympathy among his own. The only way to secure the respect and approbation of other denominations, is to stand upon your own ground, and maintain your own principles. This dabbling in Temperance Societies, occupying the rostrum with reformed drunkards, attending Bible Societies out of the Church, but neglecting your own, and frequenting dissenting houses of worship, though it may sound very liberal-minded, serves in the end to weaken the confidence of a clergyman's own congregation, and it necessarily procures him the disrespect of those who differ from him in name and doctrine. It is invariably so: for a thousand instances might be adduced where every concession has been met by a sneer, and where men have been absolutely whipped into good Churchmanship, in spite of themselves. The good graces of those whose good graces are worth the having, can be secured only by adhering to the Church, and maintaining her principles, and not by trimming sails to every popular breeze.

I rejoice, Mr. Editor, that so many of our brethren on whom Episcopacy sits so loosely, are beginning to find out the truth of these remarks by *experience;* some by a sad experience too. And though I profess to have much of the "milk of human kindness" in my composition, yet I never feel disposed to shed a tear when I see a man twinge by having his fingers squeezed in a vice into which he voluntarily placed them. If it is done so effectually as to prevent repetition, it surely can be no matter of regret. I would say then, "keep in your proper place," and maintain inviolate the cause of Christ and his Church. CONSISTENCY.

For the Churchman.

There has been much said, from time to time, on the proper performance of our service. I refer to the manner in which the prayers should be uttered, and the Scriptures read, in order to the production of their designed effect on the worshippers and hearers. The importance and necessity of proper training for this purpose is admitted, while the advantage of such training has been placed within the reach of such candidates for orders as are members of our General Theological Seminary, since the establishment of the Professorship of Pastoral Theology and Pulpit Eloquence, and the appointment of a Professor to fill it. If they do not now become fitted for the proper performance of this part of their public duties on which they expect to enter, it must be because they do not avail themselves of their present advantages.

But there is a suggestion that may be made in reference to another part of our services, in respect of which there is, to say the least, much want of skill among our clergy. I mean the *musical* parts. It is unnecessary to speak of the importance of these, in their elevating, devotional effect. This is acknowledged on all hands, and the publication of new Chants,—of Psalters pointed for chanting,—shows that it is receiving more and more attention. But, while the attention of the people is thus called to this matter, and a general interest in it is felt, and provision is made enabling them to engage properly in these acts of devotion, there is none made in our Seminary, or elsewhere, for the musical training of candidates. And yet it is very important that such training should not be neglected. The clergy are the leaders of the people in the service, and although they may have the assistance of choirs in the chanting and singing, choirs are *but* assistants, and nothing more, to carry out the directions which *they* give, and to relieve them of some of the more onerous duties connected with public worship. Moreover, it is enjoined, in a canon prefixed to our Metrical Psalms and Hymns, on "every minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in the Church." In parishes long established, it may generally be possible to obtain the assistance of such persons; yet, their taste or their religious character *may* not be such as to enable every minister *by* their assistance "to suppress all light and unseemly music;" for the musical advisers may be "vain and ungodly persons." It is expedient therefore that every clergyman should *himself* be possessed of musical taste and skill conformed to the true design and intended effect of these portions of our service. More especially is this necessary in new parishes, and in missionary stations. Music of some kind the people will have, and it is right that they should have that which, if not the best, is yet agreeable to the "decency and order" of the Church. But choirs,—often, a single chorister—cannot always be obtained. In such cases, the clergyman ought to be able to act as chorister, whereas, the duties of one are left to "the tender mercies"—(and they *are* cruel)—of some chance attendant at public worship, whose presumption, ignorance, or whim, leads to anything but devotion.

But it may be said, that in the General Seminary, situated as it is in the midst of doctors of music, candidates may receive instruction, if they will. Accordingly, classes in music have, from time to time, been formed of such as felt *disposed* to devote a little time to the science; but it may be doubted whether more than half of the students have seen fit to engage in its study, as it may be questioned, how many of that half have given it such attention as would aid them in the cases of necessity abovementioned. It is true, that some are said to have no talent for acquiring musical knowledge and skill;—granting this, still application would, at least, give them such an insight into the rules of the science, as would enable them to regulate and direct such, in their several parishes, as have the talent and are disposed to exercise it. Let none call all this idle talk; those now candidates will hereafter feel its truth. Could not something be done, more effectual than the voluntary efforts of a few, whereby all would be benefitted? G. H. T. E.

Riverside, N. Y., 1843.

NOTE.—While on the subject of music, it may be well to note an inconvenient error occurring in the metrical psalms of the Raynor's edition of the Prayer-book, 1841, and in one other, viz., the edition of Protestant Episcopal Press, 1833. The fifth Psalm is marked L. M., whereas it should be C. M.

OFFICE OF THE BOARD OF MISSIONS.

Domestic.—The Rev. H. V. D. Johns informs this office, that Charles Howard, Esq., of Baltimore, executor of the late Francis Key, Esq., of Washington, has in trust for the Domestic Committee $1000, a bequest of that lamented Churchman to the cause he so liberally sustained while living.

MICHIGAN.—At the instance of the Bishop, Rev. Charles Fox has been appointed Missionary in Clairborne county, to take effect April 1st, 1843. Salary, $250.

INDIANA.—Rev. Mr. Hunter's salary made independent of the first named contingency.

Rev. Mr. Humphrey's salary continued till further action.

Rev. Mr. Engle's resignation at Michigan City accepted, to take effect May 1st, 1843. Station to be discontinued.

Thurston.—Made a station, and Rev. William Vaux appointed Missionary, to take effect May 1st, 1843. Salary, $200—all at the instance of the bishop in charge.

WISKONSAN. Rev. R. F. Cadle of Whitewater, transferred to Fox Lake by the Missionary Bishop.

ILLINOIS.—At the instance of the bishop, Rev. John Sellwood, itinerant. Salary, $300; located at Mendon. Salary, $200; this is to take effect when the bishop says so.

KENTUCKY.—At the instance of the bishop, Frankfort is a station, and Rev. H. M. Whitesides appointed Missionary, to take effect January 1st. Salary, $250.

MISSISSIPPI.—Rev. C. A. Foster's salary to continue till April 1st, and then cease.

GEORGIA.—On the recommendation of the bishop, the following appointments have been made from the appropriation voted in October last, but not claimed till now.

Athens and Lexington.—Rev. William B. Stevens, Missionary; to take effect April 1st. Salary, $300.

Marietta, Columbia Co.—Rev. Thomas Scott, Missionary; to take effect April 1st. Salary, $300.

Clarkesville, Habersham Co.—Rev. James B. Gallagher, Missionary; to take effect April 1st, 1843. Salary, $150.

OFFICE CHANGE.—The office of the Treasurer of the Committee for Domestic Missions is removed from No. 152 to No. 139 Broadway, two doors north of the City Hotel, to which place all communications must be hereafter addressed.—*Spirit of Missions.*

THE CHURCHMAN.

SATURDAY, MAY 20, 1843.

REMOVAL.—The Office of THE CHURCHMAN is removed to No. 109 Nassau-street, up stairs, one door below its former location.

ALETHEIA: *or Letters on the truth of Catholic Doctrine. By the Rev.* CHARLES CONSTANTINE PISE, D. D., *author of "History of the Church," "Father Rowland," &c.* New York: Published by Edward Dunigan, 151 Fulton-street. 1843.

Good type, handsome paper, accurate printing, and a beautifully engraved title-page, give this volume an attractive appearance. Thus much praise is due to the publisher of the book and its outside; and now for the author and its inside.

The Romanists are said to have a man for every purpose; and certainly Dr. Charles Constantine Pise must be their man for proselyting young and romantic damsels. So fresh, and fragrant, and delicious, are his words, that they can hardly fail to produce the most agreeable impressions on their susceptible hearts. An adept, moreover, in logic, and altogether merciless in the appliance of his art, this fascinating author contrives in the outset to secure for himself the presumptive argument by means of a frontispiece consisting of an elegant and well proportioned bust, of placid brow and bland expression, most inimitably subscribed with his own euphonious autograph, *Charles Constantine Pise, D. D.* This, of course, by a confessed rule of a dialectics, relieves the author of the burden of proof, and delicately throws it on the heroine, as we suppose we may call the "Episcopalian," to whom the "Letters" are addressed, on Laurentia, her "Presbyterian" confidante, and on the other lovely creatures for whose benefit the Letters are specially or generally designed. Nor is the bewitching author unmindful of the advantage thus secured; but is careful to maintain it by a profusion of imaginative sketches and delightful surprises and mellifluous periods, charming as the lips that utter them, and seconding with powerful effect the impression of the irresistible frontispiece. "The beautiful season of flowers has returned, when all around is fragrance and balm; when Zephyr trims his vernal wings, and the bee goes forth upon his errand of sweetness and honey; and as the ancient forest tree again begins to put out its earliest verdure, inviting to the fresh leaves the birds where they may build their nests, *I recline under its shade and give up my mind to solemn contemplations.*" Thus openeth the first eclogue, and those that follow are no less melodious. "I write this under a broad oak, on as beautiful a morning as ever dawned on the world. Upon the lawn fragrant with fresh grass and bespangled with dew drops, the snowy sheep are browzing, and the tender lambs are sporting. And I remember this is your birthday.

This is thy birthday—know'st thou not, young friend,
That from thy years of life one more hath gone
For ever, and forever?"

Anon the sylvan swain, at "the sweet hour of twilight," with "scenery around me [him] calm and beautiful," is translated to "the portico of an ancient mansion, on the banks of the ——." Here expatiating on the "tufts of trees," and "the clear stream," and "the departed sun," and "the big watch-dog," and "the mocking-bird," and "the sportive zephyr," and "the twining woodbine," and "the sweet briar," and "the wild rose," and "fragrance sweetening the atmosphere," while "your cousin is listening to the reading of her lovely little Maria Louisa—and Theodore is watching the bounding colt," the divine shepherd of the tuneful pipe begins another pastoral:—

"Seated in a corner, with just light enough from the reflected sunbeams to see by, I snatch the present moment to write again," &c. &c.

Who can read such alluring descriptions, and mark the tender interest which the poetical doctor manifests in his fair correspondent, and not be tempted to ask:

"Can a bosom so gentle remain
Unmoved when her Corydon sighs?
Will a nymph that is fond of the plain,
These plains and this valley despise?"

No, no; and accordingly without needing to ask, "Where does my Phillida stray? And where are her grots and her bowers?" we soon find our Corydon seated again on the banks of "a river upon whose bosom the Genius of Night from his magic urn sheds" that eternal "fragrance" which for him exhales alike from land and water, and inspired, as is fitting, by "the silvery car of Diana," while "the whippoorwill complains in darkly solitude, or the owl screeches in his kindred shades," thus acknowledging a favor from his gentle Phyllis, and pouring sweet music into her willing ear:—

"I thank you for the description of that delicious excursion which you made on the Hudson. * * * I [ille ego] once wrote a sonnet on the Hudson, which you are welcome to peruse:

Oh! seldom shone upon the Hudson's stream
A more enchanting evening:—every beam
Of the most beauteous sunset, meek and calm,
Melted away in hyacinthine hues:
While from the bank cool zephyr stole the balm
Of every blooming thing; pleased to diffuse
The spirit of perfume about the deck.
Then hill on hill—on mountain, mountain rose,
Till *on the vision, Catskill seemed a speck.*
And the deep shades fell from the 'nest of crows;
I gazed—when starting in majestic flight,
Free as the winds he cleared, an eagle soared,
And towering nobly o'er the mountain's height,
Stream'd like our own proud flag aloft—the desert's lord.

Verily, Dr. Charles Constantine Pise is a most insinuating and accomplished *pastor.* The scions of Princeton and Andover, and your fashionable "Evangelicals," are mere clowns to him! Not one of them, but by means of an occasional awkwardness, or a cant phrase, or an involuntary grimace, spoils his pastoral gentility with an unconscious touch of the ludicrous; while the Roman Colin wields his hyacinthine crook with equal consistency and grace.

"To the grove or the garden he strays,
And pillages every sweet,
Then suiting his wreath to his lays,
He throws it at Phyllis's feet;
O Phyllis, he whispers the fair,
My crook is with hyacinth bound,
And my pipe—oh! you need not beware
Of the magic there is in the sound!"

And would not Dr. Charles Constantine Pise make a charming Confessor? Can Laurentia and Aurelia resist the temptation to pour into his private ear the story of their spiritual ailments? What sweet counsels would he not give, what gentle rebukes administer, what delicious penances impose! But commending the pastorals to the late writer on "Sacramental Confession," who would have all maidens, young and old, compelled to make private confession to a priest, and permitted to choose their own Confessors, and leaving the steamboat "deck" to its "spirit of perfume," and the *streaming eagle* to its *desert Hudson,* and not stopping to introduce to our readers "the discalceate friar" at Bologna, (p. 150,) nor any other of the *dramatis personæ,* whether shod or unshod, nor the penitent "in the amaritude of his heart," (pp. 161, 162,) nor any other fragrant blossoms of sacerdotal Latinity, whether bitter or sweet, we hasten to accompany Dr. Pise from the bucolics to the epic—from the soft modulations of the tuneful pipe to the yet softer lay in which he sings the *horrentia Martis arma.*

Of course, if Dr. Pise had written for the honorable purpose of instructing the young of his own communion, we should have felt bound, from a sense of civility at least, to suppress the smile which "the dress" of the book must provoke from every man but the author. We have no wish to abridge Romanists more than any other religious sect, of whatever liberty they enjoy of choosing pastors to their mind, and dressing books to their taste; and if their standard of propriety and elegance differ from ours, we are bound in courtesy to treat their peculiarities with due consideration and respect. But the case is widely different when one of their priests, with the undisguised purpose of proselyting, addresses his letters to the young of another communion. This is Dr. Pise's attitude; in a simpering, coaxing, artful way, he seeks to inveigle inexperienced customers to buy of him for pure gold and priceless gems, an old stock of gilt and paste; and though it be true that there is little to be feared either from the arts of the salesman, or from his wares, it is true also, that there is little to be lost by an exposure of both.

The first point which Dr. Pise labors with his fair correspondent, is the invocation of saints; and the way here, as on most other points, is to represent the doctrine in its abstract and least exceptionable form, to quote authorities, and especially Protestants, in approbation of the principle, and then to raise a song of triumph and expatiate on the vulgar calumnies that are heaped on the venerable Church.

"I refer you," he says, "to the Council of Trent. * * In the twenty-fifth session, you will find this proposition: 'The saints reigning with CHRIST, offer up their prayers for men. It is *good* and *useful* suppliantly to invoke them, and to have recourse to their prayers—to obtain favors from GOD, through JESUS CHRIST our LORD, who is alone our Redeemer and Saviour.'

"And in the Catechism of the Council, published by order of Pope Pius V., part the fourth, on Prayer, it is expressly stated, that 'we do not address GOD or the saints in the same manner: God we implore to grant us the blessings, of which we stand in need; but the saints, because they are the friends of GOD, we solicit to undertake the advocacy of our cause with him, to obtain for us from him all the necessaries for our own soul and body. Hence, we make use of two different sorts of prayer; to GOD we properly say, *have mercy on us;* but to the saints, *pray for us.*'"

Then he quotes from Challoner and Gother, two anathemas, to which he assures us he can devoutly respond "Amen;" "Cursed is he that believes the saints in heaven to be his redeemers, that prays to them as such, or that gives GOD's honor to them, or to any other creature;" "Cursed is every goddess worshipper, that believes the Blessed Virgin Mary to be any more than a creature, that worships her, or puts his trust in her more than in GOD; that believes her above her Son, or that she can in any thing command him:" the first of which convinces us that the intentions of the Romanist are better than his actions; and the other allows us to believe that he puts his trust in the virgin *the same as* in GOD, and confesses her to be *equal to* her son.

Then comes a letter of condolence on "the death of our dear and promising young friend Oscar—" "the doleful news" of which the author had but that day heard. The merits of Oscar in body and mind are duly celebrated, partly in verse:

His features manly and refined,
His person elegant and tall,
His manners graceful, and his mind
Pure and ethereal.
Upon the distant shores of France,
Afar from those he loved so dearly,
He sought in science to advance,
And to improve in virtue yearly.

And partly in that amphibious style which one hardly knows whether to call poetry run mad, or prose in the pillory:

"The sea has sung his requiem on the trackless ocean, and the mermaids have wept for the early and premature fate of poor Oscar!"

All which gives occasion to the author to insinuate that "that loving son, brother, friend," may still "pour forth his prayers for those who are left bewailing behind him;" a pious hope which is pompously fortified by quotations from Luther, Oecolampadius, Bishop Montague, and Bishop Heber; an array of names which might have convinced Dr. Pise that the tenet he was advocating was by no means distinctively Popish.

On these grounds, Dr. Pise concludes that the charge of idolatry is unfounded; in other words, that he is "not to be ranked among the Pagans, and made like to those who invoke the gods and goddesses of old."

Now on the statement and management of this argument by Dr. Pise we have a few remarks to offer:

In the first place, by italicizing the words *good* and *useful,* in his quotation from the Council of Trent, he insinuates that the Council rest their doctrine on the grounds implied in the italicized words, and he wholly suppresses the fact that they make their doctrine on this subject to be a part of the essential faith of CHRIST; necessary to the being of a Church, and to the salvation of all particular Christians; so that no man who rejects it can be accounted a Christian, or be in a state of salvation.

In the next place, he suppresses the most exceptionable of the Council's words: he represents the Council as saying, merely that it is good and useful to have recourse to "the prayers" of the saints; omitting the more important words "aid and assistance;" which may imply, what Dr. Pise all along denies, that other benefits are to be implored from the saints besides their prayers.

He suppresses the truth in quoting from the Trent Catechism; which further on, sanctions the very prayer which Dr. Pise would have us believe that Romanists reserve as proper to GOD; we may pray to the saints, it adds, *ut nostri misereantur,* to have mercy on us."

Another unfairness of Dr. Pise is to take the words of the Council of Trent in their bare literal sense, and to represent this as the authorized Roman doctrine. But he must excuse us if we refuse to let him off so easily, and insist on holding him to the sense of the Council as explained by the concurrent sense of his divines, (especially of those who wrote contemporaneously with the Council or shortly after it,) and illustrated by the existing practice of his Church.

But why go farther to prove the true nature and baneful tendency of the Roman doctrine, when we find Dr. Pise himself tormented with the anxious fear that his own salvation may depend on the intercession of some saint to him unknown; and, as if ignorant of the Atonement, resolving in the desperation of his soul to call on all the saints till he should find one that might appease the indignation of GOD?

"Who knows," he says, "but there is some Job among the saints of Heaven, whom the Almighty wills me to invoke? who can tell, whether it will not depend on the prayers of that righteous spirit, that the indignation of GOD may be appeased? My holocausts, my tears, my supplications may not be acceptable: those of Eliphaz were not. Is it, then, improper for me to send up my prayers to the saints, beseeching them, if *I* cannot find mercy, that *they,* like Job, would intercede before the throne of divine justice!"

"The pretext of idolatry," says Dr. Pise, "was assumed, as the learned Dr. Milner remarks, by the Duke of Somerset, with a view of inflaming the passions of the ignorant against the Catholic Church, and in order to effect the revolution which ensued."

Capital! As if the most learned theologians of the Roman Church did not defend the invocation of saints on the ground that they, the saints, are GODS BY PARTICIPATION! As if there were among Romanists, any more than among the Pagans, a disease of the body, or a passion of the mind, a trade or profession, or any kind of fowl or cattle, that had not its tutelar saint, god or goddess, to whom the people were directed to pray for special relief? St. Apollonia for the toothache, St. Roche for the plague, St. Cornelis for the falling sickness, St. Anthony for swine, and St. Loy for horses and for "Theodore's bounding colt." As if the Psalms and the Te Deum had not been parodied and turned into offices of idolatrous devotion to the virgin by the substitution of her name in the place of one of the names of the Blessed Trinity! As, for instance, in an office printed at Lisbon long since the Reformation:

"From the rising of the Sun to the going down of the same the name of the Lord is praiseworthy, and the name of Mary his mother.

"Praise the Lord, O Jerusalem, praise the renowned name of Mary!

"O God, who wouldst have thy glorious mother to be called Mary, grant, we beseech thee, that they who implore the sweet name of Mary may perceive the perpetual effect of thy benediction:

Who livest, &c.

"Thy Name, O Mary, is wonderful in all the earth.

"The praise of the name of Mary is diffused into every land.

"*Vers.* Magnify ye with me the name of Mary.

"*Resp.* And let us exalt her name forever!"

&c., &c., &c.

Dr. Pise, however, and other plausible Romanists who are ashamed of the sentiments and practices of their associates, might be welcome to their mild construction of the Trent decree, if they would come out and boldly denounce the existing practice of their Church; which is, not merely to invoke the saints, in the way of friendly request, to give them the charity of their prayers as members of the same society with themselves, but to address to them their humble supplications as to their heavenly rulers and governors, in such words and postures of devotion as are used to express the adoration of God.

Nobody pretends that Romanists are Pagans; that they worship false gods, or that they deny the true. Neither is it pretended that the Church of Rome formally teaches and enjoins idolatry. Our charge against her is, that she permits those honors to be paid to creatures which are due to GOD alone. Such idolatrous practices neither Dr. Pise, nor any other Romanist, can with truth deny. Indeed, when they are specified, instead of denying them, they become their advocates, and endeavor to palliate and defend them; and so become responsible for their guilt. And while this is the case; while the addresses of Romanists to the Blessed Virgin and to the saints, far beyond the *ora pro nobis;* and while the attitudes and gestures, (on their knees and with uplifted hands,) with which they offer prayer to the saints, and which nowise differ from the signs with which they express the adoration of the Supreme; while these, we say, instead of being renounced and rebuked, are allowed and defended, neither Dr. Pise nor any other priest of Rome, whatever be his intentions, or whatever the formal teaching of his Church, must expect to be exonerated from the charge of IDOLATRY, writhe under it as he may.

Hence appears the fallacy of citing the authority of Bishop Montague, &c., in behalf of Romanism. Our Church has discontinued the invocation of saints, because the doctrine which supports it is no part of the essential faith, and because the usage has been, and is intertwined with, and promotive of idolatry. The doctrine that the saints pray for us she nowhere denies; the wish, or expression of the wish, that they should pray for us, she nowhere *prohibits.* Hence the doctrine is familiarly appealed to by Bishop Heber, and others, as a source of comfort common to us all. Hence Bishop Montague allows the practice in words from which there is no occasion to dissent. The truth is, that neither the doctrine nor the practice is distinctively Romish; since both may be held, and are held by thousands who would yet flee the communion of the Church of Rome as a pestilence. The names of such men, therefore, avail the Romanist nothing; and are appealed to for no honest purpose.

Hence too, appears the fallacy of the appeal to the decrees and Catechism of Trent, in rebutting the charge of idolatry. If the Church of Rome had professedly decreed idolatry, our disputes with her on Christian grounds had long since been at an end; for she would then be plainly apostate. But we prefer no such charge. Our charge is, that idolatry is openly practised in her communion; that her bishops make no effort to arrest or discountenance it, but on the contrary favor and extenuate it. Such a charge is manifestly not to be met by an appeal to her authorized standards.

The conclusion is, that as respects any real point of issue between Catholics and Romanists, the epics of Dr. Pise, touching idolatry, are as wide of the mark as his bucolics. The author edifies his fair readers with like discourses on Relics, Images, Purgatory, Indulgences, &c.; and perhaps at another time, we may join him in some other spot of his Roman "Walk about Zion."

RELIGIOUS ANNIVERSARIES.

Our city exchange papers remind us that we have just passed the eventful week of the "Religious Anniversaries," with their usual display of misguided piety and talent. The representation from our own Church seems to have dwindled down to the Rev. Dr. Tyng of Philadelphia, and V. D. Johns of Baltimore: at least we cannot learn from the reports that any others of our clergy appeared as speakers. The New York Evangelist, which gives long reports of Mr. Vermilye's speech, and Dr. Olin's and Mr. Cheever's, before the American Bible Society, finds no room this year for either Dr Tyng's or Mr. Johns's on the same occasion. Accidental, we presume. As a fair exhibition of the *animus* of the Anniversaries, and an epitome of the ascriptions to the *genius loci,* we give the entire speech of the Rev. Dr. Leonard Bacon, delivered before the Foreign Evangelical Society, selecting the report of the New York Evangelist as being the most copious and the least discreditable to the speaker. There is much in the speech which is to us unintelligible; though on the whole, we are under the impression that the great conflict of which the speaker has so indistinct a conception, is between infidelity on the one hand, and Christianity on the other. We are happy to see, however, that the sight of "live Catholics" has at length made the Dissenting "ministers of the Gospel begin to wonder why they never studied the question [the Roman controversy] before; and why the Professors in our [their] seminaries, so learned and metaphysical on other points, never said anything about this." When they have studied, or even begun to study, the question, they will begin also to come out from their fog and be ashamed of their energetic jargon. Till then, Dr. Bacon must be content to show "the nodosity of the oak without its strength," and Mr. Kirk continue "to hang odes on hawthorns and elegies on brambles."

Rev. Dr. Bacon moved the publication of the Report, which he sustained in a speech of admirable clearness and force of thought, and full of most timely and important principles. Nothing, said he, is more obvious to the serious observer of the religious aspects of the world, than the fact that Christianity is in fierce conflict with Ignorance, Infidelity and Paganism, for the dominion of the world. The spirit of Propagandism—the primitive spirit of Christianity, or something of it at least, is that which especially characterizes the Christianity of this nineteenth century; and it is arraying itself, in every form of its development, for the conquest of the world. This conflict is becoming, and in many important respects, it has already become—a conflict between two opposite forms and antagonist systems of Christianity—so called. As if it were already absolutely certain, (as indeed it is,) that the whole world shall one day become subject to Christianity in *some* form, that conflict in this early stage of its struggle, has already become a conflict as to which FORM of Christianity shall prevail and triumph. That the two opposite parties are everywhere in the field, marshalled and ready for the contest, we have proof on every side, and the existence of the Society, whose anniversary we celebrate, is a striking evidence.

It is important then, that these antagonist elements be discriminated. What are these two forms of Christianity? To name them by names which are commonly recognized, as Popery and Protestantism, might not, perhaps, mark sufficiently the distinction between these two systems, these two *editions* (as they may be called) of the Christian religion, both of which cannot be genuine, one of which must be a *piratical* edition—the devil's own edition, revised and amended to suit his purposes. Which of the two is false, and which is true, I shall not take upon me to say here, but I say that *one* is spurious; that both cannot be true. What are the two? I shall not attempt to draw the line between the two. But I believe that if the line be drawn between existing communities or persons, so as to place those who hold substantially one of the two upon the one side, and those who hold the other, upon the other side, it would not, perhaps, run exactly between the Roman Catholic Church on the one hand and all Protestant Churches on the other. It is not my purpose to run the line according to the limits of any denomination or organization whatever.

I would look, rather, at the spirit and essence and character of the two systems. And what are they? What their distinguishing features? The leading idea of the one is that of *Uniformity*—of *Organized Unity.* Hence its name is CATHOLIC—universal, meaning thereby an organized, visible, governed Catholicity and universality. It rests upon the principle of uniformity—of organized unity. This is its corner-stone—the grand characteristic of it.

But the idea of the other is that of INDIVIDUALITY—individual responsibility—the recognition of man's personal subsistence, and direct accountability to God. In the one system, the individual exists only, as it were, in the mass—only as a component part of an organized community. He exists only as the individual soldier exists in the disciplined army; he exists because he *counts one*—he is good as one; he is "food for powder," nothing else. In the other, the individual is something, and he is like the individual soldier, not in a disciplined army, but in the uprising of the whole people, where every peasant and every patriot arms himself and fights "on his own hook." One is the principle of *organization, of unity, of uniformity.* The other is the principle of *individuality.* The one, knows nothing of men but as parts of the mass; the other knows nothing of the mass except in his individual, personal, responsible capacity. Here individual man stands before his God alone; he stands before the Cross alone; and salvation is a matter between his own soul and his Redeemer; and in this question, no Church, no organization, no priesthood, no human intercessor has any concern, except as they are to make known to him the salvation of his Saviour and Redeemer; the God and Father of all.

The one, accordingly, is a Christianity of *forms,* of ceremonies, of institutions, of multiplied and grievous observances. A Christianity with a priesthood to stand between man and God; a Christianity of sacraments and works—a Christianity of merit. The other is a Christianity of the spirit—the mind and heart—a Christianity which worships God in spirit and in truth—which has to do with the intellect and conscience—which does not worship in Latin, nor in any particular form rather than in another; but worships God in the intercourse of the soul with the Spirit of its Maker—a Christianity which offers salvation without sacrifice or priest, without human intercession or intervention, without money and without price, to the humble and believing soul. It is a Christianity which says in answer to the question, "What shall I do to be saved?" "Repent." What does the other say? It says, "Do penance." That is its version of God's great commandment of repentance. And I say, in the face of every man who understands the Greek alphabet, that the Papist, when he so interprets the New Testament command of repentance to mean "Do penance," *knows* that he falsifies the word of God. He knows, if he knows the simplest elements of the language in which it was written, that it does not mean "do penance," any more than it means the greatest absurdity that could be placed upon the same words. There is no truth in language, if such is the meaning. Yet this is the substitute it proposes to the soul burdened with inquiry, "What must I do?"

And to the question, "How can I be saved?" there is an equal diversity in the answer returned. Spiritual Christianity answers, "Believe on the Lord Jesus Christ," as the sole, the only intercessor, and advocate, the living, *ever*-living way through whom alone is salvation.

But what does the other system say to this question? FAST—and yet you need not fast too much. Eat fish instead of flesh: eat no meat on Friday; but go and Fast—perform this pilgrimage—do that penance—submit to the other austerity—pay the priest for his services, and *he will be responsible for you.* He stands between God and your soul—assumes the settlement of the question: and if you are not saved, *he* runs the risk—not you. Put your salvation in his hands, and God will hold him responsible and let you go.

One is the Christianity of tradition—tradition that comes down, as Milton says, "in the drag-net of time, along with other rubbish." The other is Christianity living, glowing as it came from the mind of the Spirit. It comes to us direct, not through a musty, and mouldy, and polluting tradition, but in the living, ever-living oracles of God, immutable, and incorruptible. Tradition is allied to form. It is form alone that it can transmit. Spirit cannot be handed down by tradition. A doctrine which in one age is alive, loses its power and is dead when it becomes tradition. It remains a form, perhaps—a form of "sound words," but not of saving truth. Tradition preserves only the form, not the spirit and the life with its quickening energy.

Then again, look at the affinities of the two systems—their affinities, I mean, as a matter of fact, not of philosophy. The affinities of the one form of Christianity are universally and forever with Despotism all over the world, with Arbitrary Power, with Conservatism. It lives under the shadow of old Cathedrals, to hold up, if it can, its mouldering dome, and preserve from decay and vanishing away, the old institutions which the world has long since outgrown, and which ought to have disappeared when they had fulfilled their mission. The affinities of the other, (and I speak of them only as a matter of fact again,) are with Liberty, with Progress, with Free Institutions, with the rights of the People. This is history—it is obvious fact.

And there is a reason for it too. There is philosophy in it as well as fact, (for, as I have said, wherever there is a fact, there is philosophy in it, if we could but see it.) The one regards the individual only as he exists in and for the mass, and therefore, for those who own and control the mass, and to whom the mass belongs. They have value as individuals, only as they subserve the interests of the organization—only as they are profitable to their masters. The other, resting on the idea of the direct responsibility of every individual, that the word of God is the only rule and standard of salvation, teaches man his individual worth. The other system teaches him too. Oh, yes! It teaches him to say his prayers—to perform ceremonies—to make the sign of the cross—to obey the priest. It has one text, "Fear God," and *especially* "honor the king." But the other teaches him by a different process. It teaches him to think and feel as the creature of God, and the arbiter of his own destiny. It begins, therefore, by enlightening individual minds. It seeks to enlighten the mass by enlightening each individual of the mass. It can never rest. It would be treacherous to itself, if it rested until it had put into the hands of every individual the written word of God, and made him read and understand it. Hence its affinities and alliances are with the rights of the people universally. It tells the individual to stand up before God, and that when thus standing in God's presence, he is the equal of the king and the equal of the priest—for he who is redeemed is made a king and a priest unto God.

Now, I say, these two systems are in conflict; heretofore they have been in conflict only in part, or where they happened to come in hostile contact, in a struggle for the subjugation and extermination of the other. One has existed chiefly among the Teutonic nations—the other has kept itself among the nations who have spoken languages founded upon the Latin. One dwelt in the North, the other in the South. But how is it now? Look at England. She is convulsed with the conflict of these two systems. England is a Reformed country, a Protestant nation. Yet what is the great question that now agitates her whole religious community; that engages the attention of every man who pretends to any religion at all? What is the question that is drawing into its vortex the politics of England, and with the violence of which, the seats of power and of learning are rocked to the centre? It is the question between these two systems of Christianity. It is the question whether a man is to be saved as a member of the Church, or as a penitent believer in Christ—whether he is to be saved by the priest or by the Bible. This is THE question in England, and the question is around us here. It is the question which the missionaries meet at every place they go—whether at the antipodes or wherever they have gone—there they have met the Jesuit. They find them in China and India, and the Holy Land, and in Africa—and everywhere these two systems of Christianity are yet in deadly conflict. We too have got to meet it here, in all its power and fierceness. Times are already greatly changed. When I was a boy, I used to read of such things as Roman Catholics in Fox's Book of Martyrs, and the New England Primer; but as for seeing a live Catholic, I should have as soon thought of seeing a live Cyclops.

Now the ministers of the Gospel begin to wonder why they never studied the question before; and why the professors in our seminaries, so learned and metaphysical on other points, never said any thing about it. I do not know that a Roman Catholic church has yet been built on Plymouth Rock; but I think it likely they will yet put one there. I say the Papist is bringing the question to our own door, and we are taking it up at the door. And all we ask is as fair a field, and as [illegible]dom upon his ground as he enjoys on ours. We ask as bold and free a discussion under the shadow of the Vatican, as he has in the land of the Pilgrims.

These two systems, thus in conflict, characterize the age. They are the great signs of the times; and what is more, this is the last conflict; it is their death-struggle. The conquest now obtained, will be an everlasting conquest.

And what are the chances of success? The one system has in its favor the corrupt heart and depraved nature of man. The one has man as he is depraved; the other, man as created in the image of God. The one has on its side all the oppressions and [illegible]

Humanity—all those instincts of man by which the Apostle represents him as groping in darkness and ignorance of God, and "feeling after him if haply they might find him." On our side is this wonderful Book, which, when scattered, takes effect, and the handful of corn which, though sown on the tops of the mountains, shall shake and wave like Lebanon.

I have time only to say that there is great responsibility connected with the post we occupy in relation to this question. There is responsibility in being in the dust and confusion of such a conflict. There is responsibility in holding back when the destinies of the world thus depend upon the issue. We should look well to our position, and remember that here there can be no neutrality.

☞ The Illustrated Edition of the Book of Common Prayer, No. 5, is published and ready for delivery.

Apostolic Baptism. *Facts and Evidences on the subjects and mode of Christian Baptism. By* C. Taylor, *editor of Calmet's Dictionary of the Bible. With thirteen Engravings.* New York: B. H. Bevier, 102 Nassau street.

This is evidently a very able and learned treatise, and one which appears to exhaust its subject. "As no person in Britain," says the American editor, "hitherto has attempted to disprove these '*Facts*,' and to deny their 'Evidences,' during nearly thirty years, so the researches of Mr. Taylor will remain irrefragable proof, amounting to moral demonstration, that the doctrine which the Baptists promulge—that Βαπτω and Βαπτισμος, when applied to the Christian ordinance, mean *plunging under water only*; and that Οικος and Οικια, when used in the Old and New Testaments, '*include only adults*,' is not more substantial than the baseless fabric of a vision."

The author avails himself of the aid of Traditive Interpretation; and a note of the American editor, (p. 91,) shows that Presbyterians and Congregationalists have, when it suits their purpose, a very clear and correct perception of the meaning of the word *Tradition*.

An Inquiry *into the Ministerial Commission. By the* Rev. Lloyd Windsor, M. A., *Rector of Grace Church, Lockport, N. Y.* 1843.

Among the numerous works which have of late appeared on the subject of the ministry, it is natural to expect that some few will possess a distinguished and permanent value. Of this class, if we may judge from the examination which we have been able to give it, is the work of Mr. Windsor. The whole matter of the work appears to be exceedingly well digested and arranged; the scriptural argument to be clearly stated, the historic testimonies well condensed, and the strongest objections satisfactorily met and repelled. We recommend the work as an excellent epitome of all that is of chief importance in regard to the subject of which it treats.

Several collateral questions are considered in an appendix, and among others, that which regards "the plea of necessity." From this, we make a short extract:—

"But it has been well observed that such a case is purely hypothetical—never did and never can exist. The divine promise of protection is our safeguard in this matter: "The gates of hell [wickedness] shall never prevail against it"—[the Church]: "Lo I am with you always." The question, then, of absolute necessity for separation, as thus raised, is purely speculative; having no practical bearing or value. But let us suppose it to have existed; let us say with the charitable Hooker—"This their defect and imperfection I had rather lament in such a case than exaggerate: considering that men, oftentimes, without any fault of their own, may be driven to want that kind of polity or regimen which is best; and to content themselves with that which either the inevitable error of former times, or the necessity of the present, hath cast upon them." Now, we might in reply to this urge, that polity or regimen, i. e., form of government, is one thing, but the divine ministry, the adherence to the bishop, is quite another. The union of bishops, in some conventional form of government, or the particular polity of any one bishop, may vary indeed with the necessity of the times—may be more or less agreeable to primitive usage and Apostolic practice—but the having of a bishop as the representative of the Apostles, as they were of Christ, and as he was of the Father, in every unit or branch of the Church Catholic, is surely always possible. It is not *this*, "that men oftentimes, without any fault of their own, may be driven to want." For, to want this, is to want the visible Church. But again, I say, suppose even this dire necessity to exist, and Christian men have been compelled to leave their bishop, it is contrary to reason to say they are still *in* the Church; for, that is affirming that there may be a Church without a divinely commissioned ministry—a Church not at unity with Christ through the Apostolic succession. It is bringing down "the institution" of God to the level of man's infirmities and errors, instead of raising the latter to the former. It is making the exception to the rule, the rule itself. It is like reasoning upon the laws of nature from a miracle. Would it not be much more agreeable to truth to preserve the idea of the divine Church, and allow of the existence of exceptions—necessary exceptions—(for this is the supposed case)—and therefore in a hopeful state of salvation? Is it right, is it the part of humble, confiding religion, to distort God's blessed and immutable institutions, to suit our prejudices, or our misfortunes, instead of upholding them, at any sacrifice or any cost? Is there no irreverence in attempting to remodel and reconstruct the work of God—the most glorious of all his works—the holy Church, of which, we are told, for our comfortable assurance, Jesus Christ himself is the chief corner-stone; especially when there is no permission, express or implied, given us in Scripture to do this? But if reason and religion do not allow us to regard those who have left the bishops as being *in* the Church, so neither does charity require this at our hands. What is there uncharitable in the belief that they are out of the pale of the Church, since sheer necessity has driven them into that position; since, in the language of Hooker, it is "without any *fault* of their own"—"a defect and imperfection to be lamented rather than exaggerated?" This, then, is their sufficient apology, to their own consciences and to their God, why they are *not in* the Church, but surely no argument to prove that they *are* still in it. What charity is it, on our part, to represent them as being in the communion of the Church, when they are fortified with so ample and cogent a reason for having left it? Is there any charity in misrepresenting a fact, and that, too, without any motive of benefit to the party concerned? Is it not as charitable, and more consonant with the facts of the supposed case, to regard them in the light of *individual* Christians, deprived, for a time, (only) of Church communion, and earnestly looking forward to the period when, in the course of Divine Providence, they will again be permitted to return within her fold; and meanwhile associating themselves together for mutual edification, not as *a Church*, but as an *irresponsible society?* When David, by the rebellion of his ungrateful son Absalom, was driven from Jerusalem to the country beyond Jordan, he lamented, in humble and pathetic strains, his absence from the temple and the priesthood of God; but he did not create others for himself. He could not execute God's part of the covenant, and, setting up a *human* temple and a *human* priesthood, regard them as divine and possessing God's authoritative sanction. And if any number of laymen in the Christian Church, by persecution and sword, were compelled to flee to some desert and distant shore, should they not, like the pious Psalmist, wait in patient faith for the joyful day of their return; or would it be lawful for them to create a ministry and sacraments, and call them the ministry and sacraments of Christ? Is not the Church a divine institution, and, if so, how can man *originate* it? Not only is this impossible, but it is a grievous schism, an awful sacrilege, and a dividing of the one body of Christ. Would it be charity in us to call these exiled Christians a Church? Pray, what benefit would result to them from the *name*, when the *thing* is wanting? How could this alter their actual condition? It could not.

But to all that has now been said it will be replied; to be in the Church and partake of the sacraments is necessary to salvation. True. But let it be remembered we are now considering a supposed case of *absolute necessity* for separation. And necessity knows no law, either in nature or grace. If God's Providence, "without any fault of ours," hath driven us, for a time, from the sacraments, are they, then, necessary to salvation; are they necessary, under all circumstances even when they cannot be had; so necessary, that, if they are not given to us, we must make them and apply them? Did David believe it necessary or proper for him to build a temple and create a priesthood, in his exile beyond Jordan? Nothing like it. They are, says the catechism, "only generally necessary to salvation," i. e., where they may be had. Here is the point that has been overlooked in this great subject. The enjoyment of the divine favor, by those who are separated by necessity from the Church, cannot be made to depend (much less their salvation) on the fact of their being in the Church, or partaking of the sacraments. For was not David equally an object of Divine favor, and in a state of salvation, when in exile beyond Jordan, as when in Jerusalem and in the temple? When he exclaimed—"As the hart panteth after the water brook, so panteth my soul after thee, O God. My soul is athirst for God, the living God; *when* shall I come and appear before God?"—was not this *will* of his taken for the *deed?* How then, I ask, is the salvation of those who are necessarily out of the Church, and necessarily deprived of the sacraments, in any degree doubtful or jeopardized? And how, then, does charity require us to speak of them as being in *the* Church? It certainly does not."

NEW AGENT FOR THE CHURCHMAN.
Henry Adriance, Oswego, N. Y.

From the United States Gazette.

FIFTY-NINTH CONVENTION OF THE EPISCOPAL CHURCH IN THE DIOCESE OF PENNSYLVANIA.

St. Andrew's Church,
Tuesday, May 16th, 6 P. M.

At precisely six o'clock, the House was called to order by the Right Reverend Henry U. Onderdonk, Bishop of the Diocese, who is presiding officer of the Convention by virtue of his ecclesiastical office.

George M. Wharton, Esq., as Secretary, called the roll of the clerical delegates. Thirty-four answered to their names.

The roll of lay delegates was called. Seventy-two answered to their names.

The first business in order being the election of a Secretary, the bishop read a letter from Mr. George M. Wharton, declining a re-election to the office, on account of the claims of his professional business.

On motion, the same was ordered to be entered upon the minutes.

The Convention then proceeded to a ballot—each church, by its lay delegates, having one vote, and each clergyman having one vote.

The Rev. Dr. Upfold and the Rev. Mr. Odenheimer were appointed tellers on the part of the clergy.

Messrs. Thomas B. Jacobs and Richard S. Smith were appointed tellers on the part of the laity.

After counting the votes, the tellers reported as follows:

Clergy—34 had voted—for the Rev. Mr. Morton, 33—for the Rev. Dr. Boyd, 1.

Churches—42 had voted—for the Rev. Mr. Morton, 41—for the Rev. Dr. Boyd, 1.

Mr. Morton having been duly elected, in his place as Secretary, read the rules of order for the government of the House, and moved to add thereto the following:

The house shall hold two sessions every day, viz., from 9 o'clock, A. M., to 2 o'clock, P. M., and from 5 o'clock, P. M., to 7 o'clock, P. M., provided that the House will not meet on Wednesday morning until 10 o'clock. Which was adopted.

On motion of the Rev. Mr. Morton, it was

Resolved, That such clergymen of the Protestant Episcopal Church, belonging to the Diocese, not entitled to seats in this Convention, and such clergymen not belonging to this Diocese, and such clergymen of the Church of England, or of her colonies, and such students of Divinity in the Episcopal Church, as may be now in the city of Philadelphia, be admitted to the sittings of this Convention.

The Bishop laid upon the table the official list of all the clergy canonically resident in the Diocese.

The names of the clergy absent from last Convention were called to answer in regard to the same. None were present.

The Convention then adjourned till 10 o'clock on Wednesday morning to attend divine service and unite in the communion, in St. Andrew's Church.

Wednesday, May 17th, 10 A. M.

The Convention met for divine service as by adjournment; but the members of the House formed but a comparatively small portion of the congregation present, as the church was quite crowded.

At precisely ten o'clock, Bishop Onderdonk entered the chancel, attended by the Rev. Mr. Colton, of Chester, the Rev. Mr. Norris, of Carlisle, and the Rev. Mr. Morgan, of Reading

The morning service was read by the Rev. Mr. Carlton.

The lessons were read by the Rev. Mr. Norris.

And a portion of the Ante-Communion service was performed by the Rev. Mr. Morgan.

The charge of Bishop Onderdonk was upon the subject of the Liturgy of the Church—the argument being designed to prove its authority, propriety, and necessity.

After the charge the holy communion was administered to between two and three hundred persons, by the bishop and the Rev. gentlemen named above.

Some time after the conclusion of the solemn and impressive service, the Convention was called to order. Bishop Onderdonk presiding.

Though not announced by the Secretary, the Rev. Mr. Morton, we perceive that the Rev. Mr. Spear has been appointed Assistant Secretary.

The roll of the Clerical and Lay Deputies was called.

The minutes of the proceedings of Tuesday evening were read and approved.

On motion of the Rev. Mr. Bull, the thanks of the Convention were unanimously tendered to George M. Wharton, Esq., for his valuable services as late Secretary.

On motion of the Rev. Dr. Dorr, a Committee on Charters was appointed.

The bishop named the following gentlemen as the Committee:—The Rev. Messrs. Buchanan, Morgan, and White; Messrs. James S. Smith, Cope, and Osmon Read.

Bishop Onderdonk then pronounced his annual address, informing upon the state of the Church in his Diocese, and of the operations of himself and the different associations during the last Convention year; also including lists of the clergymen and of the candidates for the ministry.

AFTERNOON SESSION.
5 o'clock, P. M.

On motion of the Rev. Mr. Beasley, one thousand additional copies of the bishop's charge were ordered to be printed.

The hour for the order of the day—the election of the Standing Committee, the Deputies to the General Convention, the Committee on the Supply of Vacant Congregations, the Treasurer of the Convention Fund, and the Treasurer of the Episcopal Fund—having arrived, the House proceeded to a ballot.

The chair appointed the Rev. Messrs. Bowman and Knapp the tellers on the part of the clergy; and Messrs. James Coxe and George Breck the tellers on the part of the laity.

After taking the votes, the tellers retired.

On motion of the Reverend Mr. Morton, the Convention adjourned till 9 o'clock on Thursday morning.

DIED,

At Newburgh, on Tuesday afternoon, the 9th inst., Baltus L. Van Kleeck, M. D., aged 69 years.

On Monday morning, May 1st, 1843, Mr. Nicholas I. Bogart, aged 67, for many years senior warden in St. Andrew's Church, Walden, Orange co., N. Y.

We have been greatly afflicted as a Church within the past three months, for three of our officers, and most prominent men, have been snatched from us by death. But, we bow under the rod of Providence, and in the holy resignation say, "Even so, Father, for so it seemeth good in Thy sight." In the death of our senior warden the Church has lost a devoted Christian, the community a common benefactor, and the family a venerable patriarch, who has always led his household in morning and evening prayer. He sunk to his rest in Jesus without a struggle: for when night had closed over us, and he had fallen to his sweet repose, the message came forth from the pavilion of God to call him away to heaven. Some secret door in his earthly tabernacle was opened, and "the spirit returned to God who gave it." It was on Easter Day that he bowed his head for the last time in the services of the sanctuary. And when the doors were opened, he set forward towards the Church triumphant, "and that temple not made with hands, eternal in the heavens."

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bedell, Rev G. T., corner Tenth st. and Fifth Avenue.
Borrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 68 Jane street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. Charles W., 125 Bleecker street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. Charles D., Waverly Place, corner of Greene.
Jones, Rev Charles, Morrisania.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, Fifteenth-st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 589 Broadway.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. William H., 74 Eighth street.
Wayland, Rev. John, No. 10 Fourteenth-street.
Williamson, Rev. Charles H., 35 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D, Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

CALENDAR.

MAY.

21. Fifth Sunday after Easter, or Rogation Sunday.
22.–24. } Rogation days.
25. The Ascension of our Lord Jesus Christ.
28. Sunday after Ascension Day.

JUNE.

4. Whitsunday.
5. Monday in Whitsun-Week.
6. Tuesday in Whitsun-Week.
7.–10. } Ember-Days.
11. Trinity Sunday, and St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE

City of Albany. Third Sunday after Easter, May 7, confirmed 95 in St. Paul's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county.* The Ascension of our Lord Jesus Christ, Thursday, May 25, Hobart, *Delaware county*, Institution A. M., Confirmation P. M. Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county.*

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County.*

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County.* Friday, 11, *Hudson.* 12, Athens, *Greene County.*

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County.* 16, Redhook, *Dutchess County.* 17, Ulster, *Ulster County.* 18, Hyde Park, *Dutchess County.* 19, Esopus, *Ulster County.*

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County.* 21, Wappinger's Creek. 22, Marlborough, *Ulster County.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County*, Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County.*

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County.* Tuesday, 29, Monticello, *Sullivan County.* Thursday, 31, Walden, *Orange County*, Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County*, 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County.* Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if here be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Paul's Church, in the city of Boston, on Wednesday, the 21st of June, at 9 o'clock, A. M.
P. Van Pelt, Sec'y.
May 20, 1843.

ST. STEPHEN'S CHURCH.

On the afternoon and evening of Sunday next, (May 21,) the Rev. Dr. Jarvis will preach, by request, on the Second Advent, in St. Stephen's Church. Services at half past 3, and at half past 7.
New York, May 20, 1843.

CORPORATION FOR THE RELIEF OF WIDOWS AND CHILDREN OF CLERGYMEN OF THE P. E. CHURCH IN THE STATE OF NEW YORK.

A special meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held at the Sunday school room of St. John's Chapel, on Tuesday, the 13th of June next, at 5½ o'clock.
By order of the President,
New York, May 20, 1843. S. Seabury, Sec'y.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.
C. H. Williamson,
May 20, 1843. 35 Murray street.

LECTURES ON THE FIRST CHAPTER OF GENESIS.

The second sermon on the Mosaic account of the Creation—as contained in the first chapter of the Book of Genesis, will be delivered in the Mission Church of the Holy Evangelists, Vandewater street, on Sunday, the 21st inst., by a clergyman from the West. Services at 7½ o'clock, P. M.
May 20, 1843.

CHURCH OF THE REDEMPTION.

The Rev. Gregory T. Bedell will preach on Sunday evening next, in the Church of the Redemption, in Sixth street, between Second and Third Avenues. A collection will be made in aid of the payment for the purchase of the church.
Service to commence at half past 7 o'clock.
New York, May 20, 1843.

CHRIST CHURCH, ANTHONY STREET,
OPPOSITE THE HOSPITAL.

The Rev. Isaac Peck will continue his series of discourses on the History of David, in this Church, on Sunday evening next. Service to commence at 7½ o'clock. May 20, 1843.

CORPORATION FOR THE RELIEF OF THE WIDOWS AND CHILDREN OF DECEASED CLERGYMEN.

The Corporation for the Relief of Widows and Children of Deceased Clergymen in the Diocese of New Jersey, will hold its Annual Meeting in St. Mary's Church, Burlington, on Wednesday, the 24th of May, at 9 o'clock, A. M. John M. Ward, Sec'y.
Mamaconeck, May 6, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *Scriptural account of Antichrist.* Part II. *Number of Antichrists—Prophetic Symbols which denote them—Foundation necessary to their right application, &c. Error of Mr. Miller's System respecting it.*

N. B. To be accompanied by Illustrations on a large scale.

Episcopalians generally, are respectfully invited to attend. May 20, 1843.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5, for the benefit of the poor, from a parishioner of St. Bartholomew's Church, by the hands of the Rev Mr Balch.
Lot Jones, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 139 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.
May 17, 1843.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of $5, from a friend at St Bartholomew's ch, for the poor.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 139 Broadway; at the Depository, 20 John street; at the office of the Churchman, 109 Nassau; or with Rev. Jesse Pound, 50 Fourth street.
May 17, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St John's ch, Monticello, Rev E K Fowler, $2. J A, $1. Rev J F Fish, for sale of Prayer Books, $3 50. Stewart F Randolph, donation, $5. Rev Edward C Neufville, for purchase of Prayer Books, $33. Total amount, $43 50.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, May 17, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From J A, donation, $2. Bible and Prayer Book and Tract Society of the Theological Seminary, $11. Stewart F Randolph, Esq, donation, $5; A T H, do, $2. Rev Edward C Neufville, for purchase of Tracts, $5. Total amount, $25.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, May 17, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 10th of May, has received the following contributions:

From James Swords, Esq, donation, half, $100; St Mark's ch, Warren, R I, for Akron, $10; through D Ravenel, Esq, R A, Charleston, offerings of St Michael's ch, Charleston, per Rev P T Keith, $30 41; a member of St Andrew's, per Rev S Hanckell, $5; St John's ch, St John's Island, per Rev F J Young, from Mrs W M, $5; B W, $2 50; S P C, $2 50; J A F, $2 50—$12 50; from same towards debt of the Com, $9 56; Rev D Webb, $5; Charleston Monthly Missionary Society, for March and April, per Rev Mr Dupont, $17 41; St Philip's, Charleston, offerings per Bp Gadsden, $72 85; St Stephen's, and Upper and Middle St John's, per Rev Mr Dehon, $24—$176 73. Zion ch, Newport, R I, for Akron, $25; St Mark's ch in the Bowery, N Y, offerings, per Dr Anthon, $15; Quinquagesima collection, Christ ch, Bordentown, N J, for Illinois, part, $13; do, S S offerings, for Bp Chase's female school, $2. Total, $341 73.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
May 17, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 10th inst:

From James Swords, Esq, half, $100; offerings of St Mark's ch in the Bowery, N Y, $5; Sunday school of Zion ch, Newport, R I, first annual payment, for education of John Hume Harrison, at the African Mission, per B Watson, $20; St James' ch, Arlington, Vt, Christmas and Quinquagesima collections, by F J Hawley, half, $20; Christ ch, Bordentown, N J, per Rev J P Lathrop, Quinquagesima collection, $10. Total, $155.

F. S. Winston,
New York, May 17, 1843. Acting Treasurer.

CITY MISSION SOCIETY.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since May 1st:

From J H Williams $20, J W Dominick 50, R C Purdy 20, collection in St Thomas ch 65, do, in St Bartholomew's ch 89 25, from a parishioner of St Bartholomew's ch 30, A N 5, Eli White 20, Jacob Walton 10, monthly offerings of St Mark's ch in the Bowery 15, Mrs A W M by Rev J Pound 150. Total, $174 25.

Lewis Phillips, Treasurer,
at the office of the Howard Insurance Co,
New York, May 17, 1843. 54 Wall st.

CHRIST CHURCH, JORDAN, ONONDAGA COUNTY.

Acknowledged in behalf of Christ Church, Jordan, Onondaga county:

From J Wilber, $1; cash, $1; Mrs Jones, $3; P Dater, $3; I S C, $1; G I F, $3; I M F, $3; S S, $2; C M L, $2; C K, $2; D Austen, $5; cash, $1; Mrs B, $1; James Warren, $2; cash, $1; cash, $0 50; Miss H, $1; G C Verplank, $2; cash, $0 50; cash, $1; cash, $0 50; cash, $0 50; Mrs J Shatzell, $6; Mrs Anna Watts, $5; Mrs Strong, $5; cash, $10; cash, $10. Total, $73.

C. N. S. Rowland,
Treasurer of Convention P E Church, N. Y.
May 18, 1843.

THE EPISCOPAL CHURCH DEFENDED;

WITH an Examination of the Claims of Episcopacy. By Rev. J. A. Bolles, A. M. For sale, price 37½ cents, by
J. A. SPARKS,
Churchman Bookstore,
May 20. 109 Nassau street.

PEWS IN ST. CLEMENT'S CHURCH,

Amity street, near Washington Square.

PERSONS desirous of renting pews in this Church for the present year are informed that a Committee of the Vestry will wait in the Church for that purpose, on Sunday after Morning and Evening Service.
May 20—3t.

ORGAN FOR SALE.

A FINE toned GG Church Organ with six stops, octave of pedals, shifting movement and general swell, in a handsome oak painted case, ten by six feet wide.

The above instrument is of superior tone and workmanship, and will be sold cheap.

Church, chamber, and barrel Organs built to order, of the best materials, and on the most improved principles.

LEAMAN & CO.,
Organ Manufactory, 36 White-street, N. Y.
May 20. 2t$

TRACTS FOR THE PEOPLE, No. 6.

THE HERESY OF THE BAPTISTS.

JUST received and for sale by
J. A. SPARKS,
Churchman Bookstore, 109 Nassau-street.
May 20.

NEWMAN'S PAROCHIAL SERMONS.

THIS valuable work is now published, and for sale at this office.
J. A. SPARKS, 109 Nassau-street,
May 13. up stairs.

HEMPSTEAD SEMINARY.

THE Summer Session of this institution has commenced. At present there is a vacancy for eight or ten Students. Parents, therefore, who desire a pleasant, healthful, and retired school, of easy access to the city, a Seminary for their sons, in which the government is parental, and in which every attention requisite to the education of the conscience and the heart, as well as to the training of their intellectual powers, is given, should early embrace this opportunity.

Pamphlets, describing the studies, discipline, and terms, or any information concerning the Seminary, can be obtained by calling on Mr. S. D. Skillin, Crockery Merchant, 87 Water, near Wall-street; and any communication or package intended for the Principal or Students, if left before 3 o'clock, P. M., with the above named gentleman, will be forwarded the same day.

GERARDUS BEEKMAN DOCHARTY, A. M.,
Principal.
Hempstead, L. I., May 13, 1843. 3t$

APOSTOLIC BAPTISM.

JUST PUBLISHED, at the office of the Christian Intelligencer, the very important work by C. Taylor, Editor of Calmet's Dictionary of the Bible, entitled "Apostolic Baptism: Facts and Evidences on the subjects and Mode of Christian Baptism, with thirteen Engravings."

These Facts and Evidences prove, that the Apostles and Evangelists, with their immediate disciples of the first and second centuries, administered the ordinance of Baptism by *affusion*, and also to *Infants.*
New York, 102 Nassau-st, May 6. 4t

THIS DAY PUBLISHED
BY D. APPLETON & CO.,
200 *Broadway.*

PAROCHIAL SERMONS,

BY JOHN HENRY NEWMAN, B. D.,

Fellow of the Oriel College and Vicar of St. Mary, the Virgin's, Oxford,

THE six volumes of the London edition complete in two elegant 8vo volumes of upwards of 600 pages each. $5 00.

Mr. Newman's Sermons have probably attained a higher character than any others ever published in this country.

The following recommendatory letter is one of the many received by the publishers during their progress through the press.

From the Bishop of North Carolina.

Raleigh, Nov. 28, 1842.

Your letter announcing your intention to republish the *Parochial Sermons of the Rev. John Henry Newman, B. D. Oxford*, has given me sincere pleasure. In compliance with your request for my opinion of them, I do not hesitate to say,—after a constant use of them in my closet, and an observation of their effect upon some of my friends, for the last six years,—that they are among the very best practical sermons in the English language; that while they are free from those extravagances of opinion usually ascribed to the author of the 90th Tract, they assert in the strongest manner the true doctrines of the Reformation in England, and enforce with peculiar solemnity and effect that holiness of life, with the means thereto, so characteristic of the Fathers of that trying age.

With high respect and esteem, your friend and servant,
L. S. Ives.
May 13 3t

PRIVATE SCHOOL FOR BOYS.

REV. C. D. JACKSON will receive a few additional pupils into his school at his residence, 255 Greene-street, near Waverly Place. The design of this school is to give to *a very small number* the means of a thorough and accomplished education under his own *personal* instruction, preparatory to college or business; and to combine, in its arrangement for study and discipline, the advantages of private and public education.

Particulars can be learned from circulars, or personal interview at his house.
May 6. 4t$

THIS DAY IS PUBLISHED,
NO. 2, OF THE

BIBLIOTHECA SACRA, or Tracts and Essays on Topics connected with Biblical Literature and Theology. Edited by Edward Robinson, D. D., &c.

CONTENTS.

I. The Druses of Mount Lebanon. By the Editor.
II. On the Manuscripts and Editions of the Greek New Testament, including a notice of Hahn's edition reprinted in New York. By Moses Stuart, Professor in Theological Seminary, Andover.
III. *Marriage of a Wife's Sister.*—The Biblical Argument. By the Editor.
IV. *The Doctrine of Expediency.* By Francis Wayland, D. D., President of Brown University.
V. The Number of the Beast in the Apocalypse. by Moses Stuart, Professor in Andover Theological Seminary.
VI. Biographical Notices of Gesenius and Nordheimer. By the Editor.
VII. Works of President Edwards. Notice by the Editor.

WILEY & PUTNAM,
May 6.—3t 161 Broadway.

THIS DAY PUBLISHED
BY D. APPLETON & CO,
200 *Broadway.*

THE KINGDOM OF CHRIST;

Or, Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church.

BY FREDERICK DENISON MAURICE, M. A.

Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant octavo volume of 500 pages, uniform in style with Newman's Sermons, Palmer on the Church, &c. $2 50.

THE following brief table of contents illustrates the more important topics treated on in this very able work.

Part I. On the Principles of the Quakers, and of the different religious bodies which have arisen since the Reformation, and of the systems to which they have given birth. Chapter 1.—Quakerism. On the positive doctrine of the Quakers, ordinary objections to these Doctrines. The Quaker System—Practical Workings of the Quaker System. Chapter II.—Pure Protestantism. The leading Principles of the Reformation—Objections to the Principles of the Reformation Considered—Protestant Systems—The Practical Workings of the Protestant System. Chapter III—Unitarianism—its History and Object Illustrated, Chapter IV—On the Tendency of the Religious, Philosophical, and Political Movements which have taken place in Protestant Bodies since the middle of the last Century. The Religious Movements, Philosophical Movements, Political Movements.

Part II.—Of the Catholic Church and the Romish System. Chapter 1—Recapitulation. Chapter II—Indications of a Spiritual Constitution. Chapter III—The Scriptural View of this Constitution. Chapter IV—Signs of a Spiritual Society—Baptism—The Creeds—Forms of Worship—The Eucharist—The Ministry—The Scriptures. Chapter V—Of the Relation of the Church and National Bodies.—Introductory—Objections of the Quakers—The Pure Theocratist—The Separatist—The Patrician—The Modern Interpreter of Prophecy.

Part III. The English Church and the Systems which Divide it. Chapter I—Introductory—How far this Subject is Connected with those previously Discussed. Do the Signs of a Universal and Spiritual Constitution exist in England? Does the Universal Church in England exist apart from its Civil Institutions in Union with them? What is the form of Character which belongs especially to Englishmen? To what depravation is it liable? Chapter II—The English Systems. The Liberal System—The Evangelical System—The High Church or Catholic System. Reflections on the Systems, and on our position generally.

"Mr. Maurice's work is eminently fitted to engage the attention and meet the wants of all interested in the several movements that are now taking place in the religious community; it takes up the pretensions generally of the several Protestant denominations and of the Romanists, so as to commend itself in the growing interest in the controversy between the latter and their opponents. The political portion of the work contains much that is attractive to a thoughtful man, of any or of no religious persuasion, in reference to the existing and possible future state of our country."
May 13—2t

CHEAP EDITION
OF
WHATELY ON CHURCH GOVERNMENT.
Price 50 cents.

THE KINGDOM OF CHRIST; delineated in two Essays on our Lord's account of his person and of the Nature of his Kingdom, and on the Constitution, Powers, and Ministry of a Christian Church, as appointed by himself. By Richard Whately, D. D., Archbishop of Dublin; 2d edition, from the 2d London edition, with alterations and corrections.

Published and for sale by
WILEY & PUTNAM,
May 6 3t 161 Broadway.

WORKS ON EPISCOPACY.

BOWDEN AND COOK. Also, Dr. Cook's Answer to the Princeton Review. For sale at this office. May 6.

COLLEGIATE SCHOOL.

WILLIAM FORREST AND WILLIAM. H. WYCKOFF, having renewed the partnership under which they for several years conducted the Collegiate School, have removed the School to the Lyceum of Natural History, No. 561 Broadway, near Prince street. Mr. Forrest has, as formerly, the charge of the English and Mathematical Department, and Mr. Wyckoff that of the Classical. The assistant teachers employed, are gentlemen who have been long and favorably known in their respective departments of instruction.

The apartments at the Lyceum are adapted, by their spaciousness and commodious arrrangement, to promote the health and convenience of the pupils.
New York, April 29—3t.

YOUNG LADIES' BOARDING AND DAY SCHOOL,

No. 10 Carroll Place, Bleecker-Street.

MRS. BAILEY, (late Mr. and Mrs. Bailey,) would inform her friends and the public, that her School for Young Ladies will re-open on Monday, the 1st of May. The same systematic course of instruction will be pursued in the establishment, and the same Teachers will be employed.

The regular Summer Term will commence May 8.
April 29—3t$

THE Female Seminary at JAMAICA, Long Island under the charge of Miss Margaret Adrain, will be re-opened on Monday, May 8th. Circulars, containing reference, terms, &c., may be obtained by calling on E. Monroe, Esq., 181 Broadway.
April 29—4t$

TRACTS FOR THE TIMES.

"WHO are the Methodists?" and "The Methodist Church, what is it?" Nos. 1 and 2, received and for sale at this office. April 29.

CHURCH MUSIC.

A CHOIR of five persons, accustomed to singing together, and well acquainted with the Church service, and communicants of the Church, would be willing to make an engagement with a church for a year or more on moderate terms. Address P., box 403, Post Office, or inquire of the Editor of the Churchman, 365 Hudson street.
May 6. 3tx

MISS SAGAR AND MISS BALLOW'S
Boarding and Day School for Young Ladies,
No. 10 *Albion Place, (Fourth Street.)*
New York.

The Summer Quarter will commence on the 9th of May; but Pupils are received at any period, the proportion only of the quarter being charged.

Particular attention is paid to the French language, which is made, as far as possible, the medium of conversation. Young ladies who do not wish to pursue a full course of study, may join the classes attending to this language, or to any other particular branch.

Great care is also bestowed upon the instruction of younger scholars, and a reasonable deduction is made in the charge for Boarders in the Junior Department.
April 1.—tf.

POETRY.

THE LORD'S PRAYER.

Translated from the German, in irregular verse, by J. M. Hirschfelder.

I.

Thou hast Thy pillars high erected,
And Thy Temples with glory abound;
And where mine eye its course directed,
Thee, our LORD and Father, it found.
Thy magnificent and godly power,
The Aurora's lustre proclaims;
And all creation lies before Thee—
And all creation calls to Thee—
Our Father, which art in heaven.

II.

And with a loving eye Thou viewest
All that Thy mighty hand hath made;
And to every creature Thy mercy showest,—
Thy goodness in all Thy works display'd.
LORD! LORD! the hearts which acknowledge Thee,
And constantly Thy might proclaim—
Awake, and sing in harmony—
Hallowed be Thy name.

III.

Thou, O LORD, art the author of love,
The author of mercy and grace;
Thou, who behold'st from Thy throne above,
All that dwell on this earthly space.
In Thy name all living rejoice,
And hope in Thy kingdom to find a home,
Constantly crying with heart and voice,
Thy kingdom come.

IV.

Descend, ye angels, from your holy height,
Descend upon this poor, terraqueous globe;
Come and replenish it with heavenly light,
Come and adorn it with a spotless robe;
Sow it with seeds of heavenly flowers;
Refresh it with celestial showers;
Plant upon it the ever-green tree of salvation.
Thy will be done on earth as it is in heaven.

V.

At Thy command the earth abounded
With herbs and animals of all diversity;
At Thy word, the air resounded
With the birds' sweet harmony.
Thou who hast the earth with food o'erspread,
Give us this day our daily bread.

VI.

Thou, O LORD, who reigns't in heaven,
And from thence behold'st our sinful life,
Hast promised our sins shall be forgiven,
And that after death we shall revive,
We implore Thee, therefore, to pardon our wickedness—
And forgive us our trespasses.
Mercifully hear and grant our prayers thus,
As we forgive them that trespass against us.

VII.

LORD, LORD, we put our trust in Thee,
So keep us from all peril free;
Extend to us Thy mercy and salvation,
And lead us not into temptation.
For wicked are our ways and actions,
Our faith but weak and feeble;
Yet regard not our malefactions,
But deliver us from evil.

VIII.

Thou art a great and mighty King!
Unparalleled Thy wisdom;
Unto Thee all creatures sing,
For Thine is the kingdom,
Thy glory is inexpressible,
Indescribable Thy power;
Unto Thee remains immutable,
The power and glory, for ever and ever. Amen

THE FEAST OF THE ASCENSION OF OUR LORD.

MYSTERIES IN RELIGION.

Rom. viii. 34.

It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

The Ascension of our Lord and Saviour is an event ever to be commemorated with joy and thanksgiving, for St. Paul tells us in the text that He ascended to the right hand of God, and there makes intercession for us. Hence it is our comfort to know, that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins."* As the Jewish High Priest, after the solemn sacrifice for the people on the great day of Atonement, went into the Holy of Holies with the blood of the victim, and sprinkled it upon the Mercy-Seat, so Christ has entered into Heaven itself, to present (as it were) before the Throne that sacred Tabernacle which was the instrument of His passion,—His pierced hands and wounded side,—in token of the atonement which He has effected for the sins of the world.

Wonder and awe must always mingle with the thankfulness which the revealed dispensation of mercy raises in our minds. And this, indeed, is an additional cause of thankfulness, that Almighty God has disclosed to us enough of His high Providence to raise such sacred and reverent feelings. Had He merely told us that He had pardoned us, we should had overabundant cause for blessing and praising Him; but in showing us somewhat of the means, in vouchsafing to tell what cannot wholly be told, in condescending to abase heavenly things to the weak and stammering tongues of earth, He has enlarged our gratitude, yet sobered it with fear. We are allowed with the Angels to obtain a glimpse of the mysteries of Heaven, "to rejoice with trembling." Therefore, so far from considering the Truths of the Gospel as a burden, because they are beyond our understanding, we shall rather welcome them and exult in them, nay, and feel an antecedent stirring of heart towards them, for the very reason that they are above us. Under these feelings I will attempt to suggest to you on the present Festival some of the incentives to wonder and awe, humility, implicit faith, and adoration, supplied by the Ascension of Christ.

1. First, Christ's Ascension to the right hand of God is marvellous, because it is a sure token that heaven is a certain fixed place, and not a mere state. That bodily presence of the Saviour which the Apostles handled, is not here; it is elsewhere, it is in heaven. This contradicts the notions of cultivated and speculative minds; and humbles the reason. Philosophy considers it more rational to suppose that Almighty God, as being a spirit, is in every place; and in no one place more than another. It would teach, if it dare, that heaven is a mere state of blessedness; but to be consistent, it ought to go on to deny, with the ancient heretics, referred to by St. John, that "Jesus Christ is come in the flesh," and maintain that His presence on earth was a mere vision; for, certain it is, He who appeared on earth went up from the earth, and a cloud received Him out of His Apostles' sight. And here again, an additional difficulty occurs, on minutely considering the subject. Whither did He go? beyond the sun? beyond the fixed stars? Did He traverse the immeasureable space which extends beyond them all? Again, what is meant by *ascending?* Philosophers will say that there is no difference between *down* and *up*, as regards the sky; yet, whatever difficulties the word may occasion, we can hardly take upon us to decide that it is a mere popular expression, consistently with the reverence due to the Sacred Record.

* 1 John ii. 1, 2.

And thus we are led on to consider, how different are the character and effect of the Scripture notices of the structure of the physical world, from those which philosophers deliver. I am not deciding whether or not the one and the other are reconcilable; I merely say their respective *effect* is different. And when we have deduced what we deduce by our reason from the study of visible nature, and then read what we read in His inspired word, and find the two apparently discordant, this is the feeling I think we ought to have on our minds;—not an impatience to do what is beyond our powers, to weigh evidence, sum up, balance, decide, and reconcile, to arbitrate between the two voices of God,—but a sense of the utter nothingness of worms such as we are, of our plain and absolute incapacity to contemplate things *as they really are*, a perception of our emptiness, before the great Vision of God, of our "comeliness being turned into corruption, and our retaining no strength," a conviction, that what is put before us, in nature or in grace, though true in such a full sense that we dare not infringe it, yet is but an intimation useful for particular purposes, useful for practice, useful in its department, "until the day break and the shadows flee away," useful in such a way that both the one and the other representation may at once be used, as two languages, as two separate approximations towards the Awful Unknown Truth, such as will not mislead us in their respective provinces. And thus while we use the language of science, without jealousy, for scientific purposes, we may confine it to these; and repel and reprove its upholders, should they attempt to exalt it and to "stretch it beyond its measure." In its own limited round it has its use, nay, made be made to fill a higher ministry, and stand as a proselyte under the shadow of the Temple; but it must not dare profane the inner courts, in which the ladder of Angels is fixed for ever, reaching even to the Throne of God, and "Jesus standing on the right hand of God."

I will but remind you on this part of the subject, that our Lord is to come from heaven "in like manner" as He went; that He is to come "in clouds," that "every eye shall see Him," and "all tribes of the earth wail because of Him." Attempt to solve this prediction, according to the received theories of science, and you will discover their shallowness. They are unequal to the depth of the problem.

2. I have made the foregoing remark in order to impress upon you the mystery with which we are encompassed all about, such as not merely to attach to one or two truths of religion, but extending to almost every sacred fact, and to every action of our lives. With the same view, let me observe upon the doctrine which accompanies the fact of the Ascension. Christ, we are told, has gone up on high "to present Himself before the face of God for us." He has "entered by His own blood once for all into the Holy place, having effected eternal redemption." "He ever liveth to make intercession for those who come unto God by him; He hath a priesthood which will not pass from Him." We have such a High Priest who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man."†

These and similar passages refer us to the rites of the Jewish law. They contain notice of the type, but what is the Antitype? We can give no precise account of it. For consider; *why* was it that Christ ascended on high? With what object? What is His work? What is the meaning of His interceding for us in heaven? We know that, whatever He does, it is the gracious reality of the Mosaic figure. The High Priest entering with the atoning blood into the Holiest, was a representation of Christ's gracious deed in our behalf. But what is that deed? We know what the shadow is; what is the substance? The death of Christ answers to the Jewish rite of atonement; how does He vouchsafe to fulfil the rite of Intercession? Instead of explaining, Scripture does but continue to answer us in the language of the type; even to the last it veils His deed under the ancient figure.‡ Shall we therefore explain away its language as merely figurative, which (as the word is now commonly understood) is next to saying it has no meaning at all? Far from it! Clouds and darkness are round about Him. We are not given to see into the secret shrine in which God dwells. Before Him stand the Seraphim, veiling their faces. Christ is within the veil. We must not search curiously what is His present office, what is meant by His pleading His sacrifice, and by His perpetual intercession for us. And, since we do not know, we will studiously keep to the figure given us in Scripture: we will not attempt to interpret it, or change the wording of it, being wise above what is written. We will not neglect it, because we do not understand it. We will hold it as a Mystery, or (what was anciently called) a Truth Sacramental; that is, a high invisible grace lodged in an outward form, a precious possession to be piously and thankfully guarded for the sake of the heavenly reality contained in it. Thus much we see in it, the pledge of a doctrine which reason cannot understand, viz., of the influence of the prayer of faith upon the Divine counsels. The Intercessor directs or stays the hand of the Unchangeable and Sovereign Governor of the World; being at once the meritorious cause and the earnest of the intercessory power of His brethren. "Christ rose again for our justification," "The effectual fervent prayer of a righteous man availeth much," are both infinite mercies, and deep mysteries.

3. Further still, consider our Saviour's words: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." He does not tell us, why it was that His absence was the condition of the Holy Spirit's presence. "If I depart," He says, "I will send Him unto you." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."§ To the same purpose are the following texts: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, *because* I go unto My Father." "If ye loved Me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I." "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to My God and your God."‖ Now proud and curious reason might seek to know why He could not "pray the Father," without going to Him; why He must depart in order to send the Spirit. But faith, without asking for one ray of light more than is given, muses over the wonderful system of Providence, as seen in this world, which is ever connecting events, between which man sees no necessary bond. The whole system of what is called cause and effect, is one of mystery; and this instance, if it may be called one, supplies abundant matter of praise and adoration to a pious mind. It suggests to us, equally with the topics which have already come before us, how very much our knowledge of God's ways is but on the surface. What are those deep hidden reasons why Christ went and the Spirit came? Marvellous and glorious, beyond our understanding! Let us worship in silence; meanwhile, let us jealously maintain this, and every other portion of our Creed, lest, by dropping jot or tittle, we suffer the truths concealed therein to escape from us.

† Heb. ix. 12, 24, 25; vii. 24, 25; viii. 1, 2.
‡ Rev. viii. 3, 4.
§ John xvi. 7; xiv. 16.
‖ John xvi. 12, 28; xx. 17.

Moreover, this departure of Christ, and coming of the Holy Ghost, leads our minds with great comfort to the thought of many lower dispensations of Providence towards us. He who, according to His inscrutable will, sent first His Co-equal Son, and then His Eternal Spirit, acts with deep counsel, which we may surely trust, when He sends from place to place, those earthly instruments which carry on His purposes. This is a thought which is particularly soothing as regards the loss of friends; or of especially gifted men, who seem in their day the earthly support of the Church. For what we know, their removal hence is as necessary for the furtherance of the very objects we have at heart, as was the departure of our Saviour.

Doubtless, "it is expedient" they should be taken away; otherwise some great mercy will not come to us. They are taken away perchance to other duties in God's service, equally ministrative to the salvation of the elect, as earthly service. Christ went to intercede with the Father: we do not know, we may not boldly speculate,—yet, it may be, that Saints departed intercede, unknown to us, for the victory of the Truth upon earth: and their prayers above may be as really indispensable conditions of that victory, as the labors of those who remain among us. They are taken away for some purpose surely; their gifts are not lost to us; their soaring minds, the fire of their contemplations, the sanctity of their desires, the vigor of their faith, the sweetness and gentleness of their affections, were not given without an object. Yea, doubtless, they are keeping up the perpetual chant in the shrine above, praying and praising God day and night in His Temple, like Moses upon the Mount, while Joshua and his host fight with Amalek. Can they be allotted greater blessedness, than to have a station after the pattern of that Saviour who is departed hence? Has He no power in the world's movements, because He is away? And though He is the Living and exalted Lord of all, and the government is on His shoulder, and they are but His servants, without strength of themselves, laid up moreover apart from the conflict of good and evil in the paradise of God, yet so much light as this is given us by the inspired pages of the Apocalypse, that they are interested in the fortunes of the Church. We read therein of the Martyrs crying with a loud voice, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" At another time, of the Elders "worshipping God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to Thee Thy great power and hast reigned; and the nations were wrathful, but Thy wrath is come." And again of the Saints, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee, for Thy judgments are manifest."¶ Let us not forget that, though the prophecies of this sacred book may be still sealed up from us, yet the doctrines and precepts are not; and that we lose much both in the way of comfort and instruction; if we do not use it for the purposes of faith and obedience.

What has been now said about the Ascension of our Lord, comes to this; that we are in a world of mystery, with one bright Light before us, sufficient for our proceeding forward through all difficulties. Take away this Light, and we are utterly wretched,—we know not where we are, how we are sustained, what will become of us, and all that is dear to us, what we are to believe, and why we are in being. But with it we have all, and abound. Not to mention the duty and wisdom of implicit faith in the love of Him who made and redeemed us, what is nobler, what is more elevating and transporting, than the generosity of heart which risks every thing on God's word, dares the powers of evil to their worst efforts, and repels the illusions of sense and the artifices of reason, by confidence in the truth of Him who has ascended to the right hand of the Majesty on high. What infinite mercy it is in Him, that He allows sinners such as we are, the privilege of acting the part of heroes rather than of penitents! Who are we "that we should be able" and have opportunity "to offer so willingly after this sort?"*—"Blessed," surely thrice blessed, "are they who have not seen and yet have believed!" We will not wish for sight; we will enjoy our privilege; we will triumph in the leave given us to go forward, "not knowing whither we go," knowing that "this is the victory that overcometh the world, even our faith."† It is enough that our Redeemer liveth; that He has been on earth and will come again. On Him we venture our all; we can bear thankfully to put ourselves into His hands, our interests present and eternal, and the interests of all we love. Christ has died, "yea, rather is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from His love? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through Him that loved us."—*Rev. J. H. Newman.*

¶ Rev. vi. 10; xi. 17, 18; xv. 3, 4.
* Chron. xxix. 14.
† 1 John v. 4.

We have great pleasure in giving insertion to the following instance of a Presbyterian's opinion of the Church of England. When dissenters entertain such sentiments, they cannot long continue out of the pale of the Church.

"Thus much an attached Presbyterian may sincerely and readily say of the Church of England. It is a noble and venerable Hierarchy. Its foundations are laid deep in the old feelings of the people. Its clergy, mingling the accomplishments of the Aristocracy with the condescension of Christian pastors, rivet together the different ranks of society, as with crossing bars of iron. Its bishops have exhibited many of them the pomp of the Prelate in beautiful union with the spirit of Christ's meekest martyr. Its massive learning is the bulwark of Christianity. Its exquisite Liturgy, second in divine composition only to Scripture itself, ready at all times to supply the needs of the fainting soul, and fitted, in its comprehensive devotions, aptly to embody every different individual aspiration, binds in one chain of prayer the hearts of its members, and the hearts of generation after generation. From its pulpits, no longer occupied by slumbering watchmen, the true doctrines of the Cross are proclaimed, as with the sound of a trumpet. The costliest offerings for the cause of Christ are poured in generous profusion into its treasury. The zeal of the missionary, that finest token of apostolical origin, has awoke within its bosom: and bishops are going forth, making of the crozier a pilgrim staff, in order to proclaim amongst the Gentiles the good tidings of salvation. Well might the members of any other communion excuse the generous feeling which would awake these words of Holy Writ, concerning her whom the best of her sons have rejoiced to call their Mother Church of England, 'Many daughters have done virtuously, but thou excellest them all!'"—*A Tract for the Times, adapted to the position of both Churches. By William Penny, Advocate of Edinburgh.*

ST. PAUL'S ELOQUENCE.

It was with no small pleasure I lately met with a fragment of Longinus, which is preserved as a testimony of that critic's judgment, at the beginning of a manuscript of the New Testament in the Vatican library. After that author has numbered up the most celebrated orators among the Grecians, he says, "Add to these Paul of Tarsus, the patron of an opinion not yet fully proved. As a heathen, he condemns the Christian religion; and as an impartial critic, he judges in favor of the promoter and preacher of it." To me it seems, that the latter part of his judgment adds great weight to his opinion of St. Paul's abilities, since, under all the prejudice of opinions directly opposite, he is constrained to acknowledge the merit of that apostle. And no doubt, such as Longinus describes St. Paul, such he appeared to the inhabitants of those countries which he visited and blessed with those doctrines he was divinely commissioned to preach. Sacred story gives us, in one circumstance, a convincing proof of his eloquence, when the men of Lystra called him Mercury, because he was the chief speaker, and would have paid divine worship to him, as to the God who invented and presided over eloquence.

This one account of our Apostle sets his character, considered as an orator only, above all the celebrated relations of the skill and influence of Demosthenes and his contemporaries. Their power in speaking was admired, but still it was thought human; their eloquence warmed and ravished the hearers, but still it was thought the voice of man, not the voice of God. What advantage then had St. Paul over those of Greece or Rome? I confess I can ascribe this excellence to nothing but the power of the doctrines he delivered, which may still have the same influence on the hearers; which have still the power, when preached by a skilful orator, to make us break out in the same expressions, as the disciples, who met our Saviour in their way to Emmaus, made use of: "Did not our hearts burn within us, when he talked to us by the way, and while he opened to us the Scriptures?" I may be thought bold in my judgment by some; but I must affirm, that no one orator has left us so visible marks and footsteps of his eloquence as our apostle. It may perhaps be wondered at, that in his reasonings upon idolatry at Athens, where eloquence was born and flourished, he confines himself to strict argument only; but my reader may remember what many authors of the best credit have assured us, that all attempts upon the affections and strokes of oratory were expressly forbidden by the laws of that country, in courts of judicature. His want of eloquence therefore here was the effect of exact conformity to the laws. But his discourse on the resurrection to the Corinthians, his harangue before Agrippa upon his own conversion, and the necessity of that of others, are truly great, and may serve as full examples to those excellent rules for the sublime, which the best of critics has left us. The sum of all this discourse is, that our clergy have no farther to look for an example of the perfection they may arrive at, than to St. Paul's harangues; that when he, under the want of several advantages of nature, (as he himself tells us,) was heard, admired, and made a standard to succeeding ages by the best judge of a different persuasion in religion,—I say, our clergy may learn, that however instructive their sermons are, they are capable of receiving a great addition; which St. Paul has given them a noble example of, and the Christian religion has furnished them with certain means of attaining to.—*The Spectator.*

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Bishop Hopkins' First Letter to same—a few copies.
Bishop Hopkins on the Prediction of the Second Advent in 1843.
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March 25—tf

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Mr. R. has been for many years teacher in the Boston Public Schools, and for the last two years Principal Instructor in the Commercial Department of St. Thomas' Hall, Flushing, Long Island. He respectfully gives notice that he will open his classes on the first of May, at his residence, No. 557 Broadway, and that the limited number of 25 pupils only will be received.

Course of Study.

At this School pupils will be taught in a practical manner all the branches necessary in fitting them for the counting house, and in as short a space of time as possible,—depending in a great measure on diligent and persevering application on the part of the pupil as well as teacher. The systems used are well designed to prepare Young Gentlemen for the various duties of active life.

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The terms for a full course of the several branches will be $15, or $8 for a course of either single branch Stationery from $1 to $3.

Charitable cases will be considered and charged accordingly; Bills will not be increased by extra charges.

Parents wishing an interview with the proprietor before the 1st of May will please to leave their address at the bar of the Howard House, corner of Maiden Lane and Broadway, and immediate attention will be given.

REFERENCES.

Mr. R. is at liberty to refer to the following gentlemen in regard to his ability and success as a thorough and very expeditious instructor.

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N. B. A small private Commercial Library, being a collection of valuable works, will be open for the use of pupils. April 15—1m

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